CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, OCTOBER 17, 1835. [O. 740.---VOL. XIV.—NO. 62.

COMMUNICATIONS.

FOR THE REGISTER AND OBSERVER.

DIALOGUE BETWEEN A MINISTER AND A PARISHIONER, ON THE TRINITY, &c.

BY J.... N.....

DIALOGUE III.

Parishioner. Let me ask, whether you suppose that the human nature, belonging to the one God, possesses consciousness, will, and affections distinct from those of the one God, or those of each person in the Godhead?

Minister. I must again say, I cannot tell. The divine character is past finding out.

P. Do you believe that the one God is unchangeable "in his Being," insomuch that nothing can be added to, or taken from him?

M. You can have no doubt that my answer must be affirmative.

P. Let me ask, again, whether you consider the human soul of Christ, as having been more capacious, more excellent, more dignified and glorious than the soul of an ordinary, or common man?

M. Certainly, I believe that his human soul, even while on earth, was more capacious, excellent, dignified and glorious, than that of the highest angelic being, and that it is now still more so. But what bearing your question has on the doctrine of the Trinity, I have yet to learn.

P. I think it has a direct bearing on that doctrine. And of this, you will soon, I believe, be convinced. Each Person in the Trinity you believe is equal to either of the others "in power and glory." But can this be true, if your second Person in the Trinity is possessed, in addition to "all divine attributes," of a human soul capacious and excellent in a degree beyond our comprehension? If this be the case, the inference is, I must say, unavoidable, that neither the first, nor the third Person in the Trinity can be equal to the second.

M. This inference would be admissible, if the human soul of Christ were not "inseparably connected with, or united to the one God." But I believe that such a union does exist, as I have, but just now, conceded. I do not, then, as yet, see the bearing of your question.

P. I am aware that you have made the concession. But have you not said, also, that "you do not consider the human nature of Christ as belonging, in a strict sense, to the Trinity," or the one God.

M. I have indeed expressed it as my belief, that the human nature of Christ does not, in a strict sense, belong to the Trinity, or the one God.

P. Be it so. But have you not conceded that the human nature of Christ is inseparably united to his divine, and that his divine nature, in connection with his human, or that the whole person of Christ is inseparably united to the Father, and the Holy Spirit, and in such a manner, as to constitute the one, or Triune God?

M. I believe I have. But does it follow that the union is formed in a strict sense?

P. I know not whether it is formed in a strict sense, as you understand the expression. But that the union, according to your concessions, is formed in the strictest and strongest sense is obvious. But if the human soul of Christ does not, in a strict sense, belong to the Trinity, or the one God, then it must strictly belong to the divine nature of Christ, and to that nature exclusively, in a strict sense. This being admitted (as in deed it must be) then, according to your own concession, it follows, unavoidably, that neither the first, nor the third Person in the Trinity, can be equal to the second.

M. As I cannot admit this to be the case, I must, I believe, admit that the human nature of Christ belongs equally to the Father, the Son, and the Holy Spirit; in other words, to the Triune or one God.

P. Did this nature or character always belong to the one God?

M. As the human nature of Christ did not always exist, it could not, of course, always belong to the one God.

P. When was the union of the human nature of Christ brought into a state of union with the one God? at the birth, the baptism, or the death of Christ? or not until he was received up into glory?

M. I cannot tell; but, probably, not until he was received up into glory.

P. Until that event, then, neither the Father, nor the Holy Spirit could have been equal to the Son; for the Son, before that event, was, according to your theory, possessed of "all divine attributes," and in addition to these, of a human soul "more capacious, excellent, dignified, and glorious than that of the Highest angelic Being." But did not this addition make the Son superior in "power and glory," to either the Father or the Holy Spirit? This, Sir, you but just now allowed to be admissible.

M. When the union in question was formed, I cannot tell. This might have been the case, even at the birth of Christ.

P. But if this were the case, then the Father and the Holy Spirit must, from that time have been incarnate, as well as the Son, and sustained all the sufferings even unto death, that the Son sustained.

M. This, Sir, you well know, I neither do, nor can admit.

P. But I see not why you do not, and cannot admit it, if an inseparable union were formed between the Father and the Holy Spirit with the human nature of Christ at the time of his birth. Be this, however, as it may, the union according to your theory must have been formed at some time. I have to ask then, whether the human nature of Christ, being inseparably united to his divine nature, on becoming thus united to the Father, and the Holy Spirit, must not have made an addition to the "substance," the extent of existence, the excellence and the glory of the Triune, or one God?

M. Were this the case, the addition could have been but small—too inconsiderable to deserve our notice.

P. I think not. The addition to the one God of a human soul "more capacious, excellent, dignified and glorious, than that of the highest angelic Being, must, I should think, be a very noticeable addition. But let the addition have been as small as you please, yet it must be considered as a real addition. But do you soberly believe that an addition, in the smallest degree, can be made to an infinite Being? That which is strictly infinite, I must not only think, but say, cannot receive the least conceivable addition. Nor do I see how you can suppose such an event to be possible.

M. I believe I must concede that it is not possible. I must conclude, therefore, that the union in question made no addition to the "substance &c." of the one God.

P. The only consistent conclusion you can make is, as it seems to me, that the union in question never did, and never could take place. But allowing that it did, and that it made no addition to the substance of the one God; yet you must believe, I think, that it made an essential alteration in his character.

M. Why do you say that I must believe this?

P. I have said that I think you must. Nor do I see how you can believe otherwise. Is it possible that a Being perfectly spiritual and divine, can be inseparably united to a human soul, and a human glorified body, and so as to become one Being or God with that soul and body, and yet undergo no alteration or change of character? I must say, Sir, that it is not possible. The alteration, or change must be very great and astonishing. Nor do I think that you will venture to deny it.

M. And, were I to admit the fact, what conclusion would you make from the concession?

P. My conclusion must be that your theory is palpably inconsistent with the Divine immutability. With the one God, there is "no variableness, neither shadow of turning," or change. But if this one God, an unmixed and perfectly pure Spirit, at any time so assumed a human soul and a glorified body, as to become one Being with that supposed soul and body, it requires no reasoning to show, that he has not always been without variableness, without turning, without change. The variation, turning, change in his character is not to be considered as merely nominal or circumstantial, but radical, gross, palpable. But do you believe that the one God is thus variable?

M. I do not believe, that the character of God is radically variable, or that it has ever undergone any essential change. But whether the union, for which I plead, would effect any other than a nominal or circumstantial variation or change, I am not prepared peremptorily to say. Although it seems that this must be the case; yet to admit the fact, I dare not. Nor do I know what to say of the subject, but that it is truly mysterious and beyond my comprehension.

P. Let me ask you, then, whether you believe that God is purely a spiritual Being, or a perfectly pure Spirit?

M. I certainly do; nor do I suppose that any well informed Christian believes otherwise.

P. And do you believe that God is but one Spirit?

M. Although I believe that he exists in a Trinity, yet I also believe that he is but one Spirit, or spiritual Being.

P. And that this Spirit or spiritual Being is indivisible, or incapable of being separated, or divided into parts?

M. This I also believe. The one God neither is nor can be divided or separated into parts.

P. Do you mean to be understood as including in this indivisible unity of God, the Father, the Son, and the Holy Spirit?

M. These Three constitute the one God.

P. And you believe, that whatever is done by either of the Three, is done conjointly by the other two.

M. As the Three constitute one indivisible Being, Spirit, or God, it must follow, of course, that whatever is done by either of the Three, must be done by each of the other two. This concession, whatever may be its bearing or its result, both candor and justice require me to make.

P. A just and ingenuous concession. Let us now see what is its bearing, and what must be its result. Its general bearing is, I must believe, not favorable to the Trinitarian theory; and that its result is an effectual subversion of the doctrine of reconciliation, the doctrine of mediation, or the doctrine, (as you may be inclined to call it) of atonement.

M. Now, God forbid! that such should be the result of my concession. The doctrine of atonement lies at the very foundation of the Christian system—and the Christian's hope. If this foundation were destroyed, the whole scheme of the Gospel would be overturned, and the Christian's cheering prospect and expectation would be covered with more than Egyptian darkness. But between my concession and the consequence you draw from it, there is, I am persuaded, no real connexion.

P. And I, Sir, am persuaded, that the connexion is intimate and indissoluble. And it is my earnest hope that I shall convince you that this is indeed the fact.

M. Convince me of this, and I will no longer attempt the defence of the Trinitarian theory. But your efforts to destroy or unsettle my faith in the doctrine of atonement, will, I am confident, be unavailing.

P. They probably will. But let me ask—do you believe that the triune, or the one God made atonement for sin, or performed the work of mediation.

M. You do not suppose, Sir, that I believe an impossibility. To say that the one God has made atonement for sin, or performed the work of mediation, would be a contradiction, open, apparent, monstrous.

P. But why a contradiction?

M. Because the work of mediation implies a mediator, and a mediator implies disagreement or variance between two or more persons or parties, which the mediator attempts so to adjust and settle, as to bring about a reconciliation between the contending parties. Must not a mediator then be a third party or person distinct from the parties or persons between whom he mediates?

P. I think so. And I think that I clearly understand your statement; but if I do, the defence of your theory is, I am persuaded, impossible. The one God is not, according to your own showing, the mediator between himself and sinful men. And that he cannot be, is a truth too obvious to require formal proof. Nor, that any separate part or portion of the one God, executed the office of mediator, is equally obvious; for this one God, who is a pure spirit, is not separable into parts or portions. And this you have admitted. Who, or what, then, is the mediator between God and man?

M. The second person in the Trinity, Jesus Christ.

P. But how can Jesus Christ be the mediator between God and men, if, in connection with the Father and the Holy Spirit, he constitutes the one God; or if he is so united with the Father and the Holy Spirit as to form, with them, but one numerical spirit? Besides, what ever is performed by one of the persons is, you have said, performed by each of the other two. Now, if this be true, it must also be true that the one, or Triune God is the mediator between himself and men. But as you do not believe so gross an inconsistency, I see not but you must abandon your triune doctrine.

M. If I should fail in my attempt to support, yet I cannot—I dare not abandon it. I might have been incorrect in saying that the second Person in the Trinity is the mediator between God and men. I ought to have said that the second Person in the Trinity, as united to man, is the mediator between God and men.

P. But is not the second Person in the Trinity, although united to man, so united to the Father and the Holy Spirit, as to form but one God, insomuch that whatever the second person does, is done also by the other two? The circumstance, that your second person is united to man, does, in no degree, affect this conclusion. But if you think it does, then let me ask—whether you must not believe, that God and man united, do not perform the work of mediation between God and men? I have also to ask—

M. I must, Sir, solemnly protest against this method of discussing our subject, as it is indicative of levity, irreverence, and impiety.

P. I must, then, solemnly protest against your theory, as the legitimate source of the levity, irreverence, and impiety, of which you complain. I must also, solemnly aver, that so far from indulging or feeling any emotion of levity in reference to the subject, my feelings are of a very different, and even opposite character; that, instead of indulging or feeling any emotions of irreverence in relation to things sacred, the very reverse is the fact, and that it has been my conscientious aim to avoid every expression that might seem to savor of impiety. But I must be permitted in endeavoring to obtain light in reference to the dark subject of our discussion, to propose pertinent questions in relation to it. Nor do I think myself censurable, if, in pursuing this course, I should so develope the subject, as to make it appear in its proper light, notwithstanding that light should be darkness that may be felt, and so bewilder and perplex, as to convince you that, if you were pursuing the path of truth, a lightsome vista would be before you, that your footing would be firm and even, and that you would find no stumbling blocks in your way. I do believe, that all the perplexity you realize, and all the levity, irreverence, and impiety of which you complain are, exclusively, to be charged to the account of your strange, mysterious, unintelligible, misleading and incongruous theory—a theory, which, during our interviews and discussions, I have made every honest effort in my power, to become acquainted with, but without success. I have listened to all you have said—patiently listened. I have endeavored, and with eager desire, to understand you; and yet I remain ignorant of the character of your Triune God. It seems to me that you have shed no rays of light upon it, but rather overspread it with darkness and confusion. In thus expressing, undisguisedly, the sentiments of my heart, I realize painful sensations, as I believe that I have spoken such words of truth and soberness, as imply a just censure of that religious theory, which is professedly embraced by many excellent Christians, among whom are to be numbered some of my best, and most valued friends; and because I believe the theory to be pregnant with many evils, and to be productive of effects injurious to the cause of brotherly love, sympathy, and union.

From these observations you must perceive, Sir, that I regard the subject of our discussion as entirely unsettled, and that the removal of the ambiguity, and unintelligible mysteriousness, by which it is surrounded is hardly to be expected. These considerations would induce me to drop the subject of our discussion, were it not for the hope that you begin to view it in a light less favorable than you have done heretofore, and that, by continuing its discussion, you will be convinced that it is as untenable, as it is inexplicable; and, of course, be led to abandon it for a theory, which, in my estimation, is simple, luminous and founded on the firm and indestructible basis of revealed truth.

M. That you have spoken the sentiments of your heart, and the words, as you believe, of truth and soberness, I do not allow myself to doubt. And that you have said much that I ought to acknowledge for truth, I cannot deny. I must confess that I have strangely and unexpectedly failed in my attempts to elucidate the subject of our debate. Nor can I deny that my view of it is, in some degree different from what it heretofore has been. But I still retain my belief in a theory, which I have always regarded as essential to the Christian system, and hold in the most profound and awful reverence. Nothing will ever destroy my belief, but the most luminous and irresistible evidence that it is indefensible. The armor, however, in which I have principally trusted for its defence, I have not, as yet, employed. Nor do I feel inclined to gird it on at this interview. For the present let us, as friendly combatants, suspend hostilities. At our next encounter, I shall, I trust, make use of better, and more successful weapons.

P. It is to be hoped that neither of us will bring into the field of conflict any other than spiritual weapons. Let these weapons only be employed, and the result of our warfare will be such, as we, each of us, should desire.

FOR THE REGISTER AND OBSERVER.

PUBLIC WORSHIP. No. V.

Those who are liberal of their property for the support of Public Worship, may be thought to do well, and indeed they are entitled to commendation; for though, as observed in my last, this liberality is sound policy in regard to themselves and their temporal interest, it is like a public benefit, and we should not discourage it by withholding its proper reward of praise. To give however to the exercises of the temple the effect designed, something more is required, than the pecuniary support of an able, judicious and faithful clergy. The minister must not pray alone. He must not preach to empty pews. It is true, there is a promise that, where two or three are gathered together in the name of Christ, he will be with them. So far as they are personally concerned, their prayers will be graciously heard, and they will themselves be instructed in the words of eternal life; but alas, the popular effect of preaching and prayer will be small, where few of the people attend; and the amplest funds provided by the rich will not secure the attendance of others.

It has been said, that a father or the master of a family, who wishes to have his sons or domestics diligent in his business, should take the lead in that business; that he should not say, Go, but Come. This will apply with peculiar force to the subject before us. The head of a family, if he wishes those under his authority and care to receive any benefit, should not say, Go, but Come to church. The children may indeed go without him, but they will be apt to think those exercises of little consequence, which he will not take the trouble of attending. Though they may acknowledge him to be wiser and better than they, their daily intercourse will in all probability prove to their full satisfaction, that he might be wiser and better than he is, and therefore that if going to meeting has a tendency to make one better, he ought to go, as well as they.

The same argument will apply in all its force to those who take the lead in general society; who are distinguished by their age, their wealth, their learning, or any other advantages. If they would fulfil the duities of good citizens, to say nothing of the peculiar obligations of Christians, they can plead no exemption from the duty of habitual attendance on public worship. Learning is no excuse; for the ignorant will no longer go to the church for instruction, when the learned, or those who claim that appellation, think it beneath them to go. Perhaps there may be some of the laity in almost every parish, who know more even of the bible and the sublime principles it inculcates, than their minister does; but these, it is probable, will be the very last to absent themselves on account of their superior knowledge from the popular assemblies, which have been divinely appointed. Apart however from our obligations to encourage by our own example a general attendance on preaching and public prayer, those who are best acquainted with the science of divinity in all its branches, may have their understandings improved by the discourses of those, who on the whole are much inferior to themselves. There are great diversities in the human mind; different powers, different exercises, and different attainments arising from an infinite variety of circumstances and situations. An illiterate peasant or mechanic from his own experience may give hints to a profound philosopher, which may be the origin of important discoveries or inventions; and so even a common Christian may suggest new thoughts to a contemplative and learned divine. How much more may this be expected from those, who have had peculiar opportunities for the culture of the mind.

It is to be remembered however, that the improvement of the understanding though an important object, is not the only, nor the principle one the exercises of the temple are intended to promote. However defective in knowledge, we generally know more of our duty than we either feel or practise. It is not that the fundamental truths of religion, those great principles which are intended to give a divine form and essence to the whole character, have never been discovered to us, but that the discovery has been too transient; that they are not more frequent subjects of contemplation. "While I was musing," says an inspired psalmist, "the fire burned." It is contemplation, or frequent recollection which gives to the most affecting truth its power on the heart and the life. To be warmed by this heavenly fire, we must keep near it. Hence it does not follow, that because a particular sermon contains nothing which was not already known to a particular hearer, that it does him little or no good. If it abounds in practical truth, and is delivered in a serious and persuasive manner, it may perhaps be the salvation of his soul. Even the pure mind may be stirred up by way of remembrance, and the emotions of the soul, which in the better part of mankind are too apt to become dormant, may be excited to a degree of life and activity, more worthy of their immortal nature.

In the preceding remarks I do not mean to justify those ministers, who do not aim in every discourse, if possible, to instruct their hearers; "to bring forth things new, as well as old." I would not have them indeed wander in search of novelties beyond the proper circle of pulpit subjects, sacrificing divinity itself to the desire of originality, or the attainment of variety. Still they may, and should endeavor to present old truths in new aspects. They may and should enforce known, but neglected duties by new arguments, or new illustrations drawn from the inexhaustible repositories of nature and revelation, of history and experience. Doubtless many of those who fill the sacred office, are more or less deficient in these endeavors, while some paralyze the good things they say, by the lifeless manner in which they deliver them; and, what is worse, some offend not only the man of piety but the man of taste, by the theatrical manœuvres they mingle with their public performances. Notwithstanding, it may at least be questioned, whether any such faults or defects will furnish a sufficient reason for habitually absenting ourselves from public worship. In ninety-nine instances out of a hundred it would probably be more consistent with the duty of good citizens and good Christians to go with those who keep holy time in a public manner, and endure the evils complained of, till they are either removed by the voice of the people, or there is an opportunity for joining some other society, with a better prospect of improvement.

S. W.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. XXI.

THE ANCHOR OF THE SOUL.

What is the anchor of the soul? What is the true christian security, the only effectual support to the overburdened heart? It is the assurance of immortal life, implied in the promise of the Savior: Whosever liveth and believeth in me, shall never die Compared with this, how despondent and depressing is the exclamation of Job!

"Thou destroyest the hope of man.
As the cloud dissolves and vanishes,
So he, who descends to the grave, shall not rise up;
No more shall he return to his house,
And his dwelling shall know him no more.
Therefore I refrain not my mouth;
I speak in the anguish of my spirit,
In the bitterness of my heart do I complain."
chap. 7.

When such were the dejection and murmuring of this holy sufferer, well may you, christian reader, rejoice in the appearance of the Savior, Jesus Christ. Well may you rejoice in the advent of him, who abolished death, and brought life and immortality to light by the gospel. Well may you rejoice in him, who proclaims as a messenger of the Most High: 'I am the resurrection and the life: *I* announce the *continuance* of existence; not the perishing of hope, but the *surviving* of the immortal principle after the dissolution of the body. I am the revealer of immortality. He who believes on me, although he die, yet shall he live or be alive; and whoever lives and believes on me, shall never die, shall never be dead: Believers in these glad tidings which I proclaim, shall have assurance of uninterrupted being.'

Reader, do you acknowledge this doctrine of immortality to be the most animating, the most inspiring, that can touch the human heart? Unquestionably it is superior to every other,—the anchor of the soul. But you would experience its power? You would have an immoveable persuasion of its certainty? This is the most powerful breathing of your heart?—Believe in him who revealed this doctrine. The mountain of immortality reaches to heaven. In the present world, you stand at the foot of this mountain. You desire to view, and to feel on your heart, that immense prospect, that unbounded horizon of the universe, which its summit commands? I say again,—Believe in that messenger of the Eternal, who has been admitted to a view of those mysteries; and who is now returned to enjoy them,—who is now gone to the Father.

To this living belief, this firm faith, this unwavering confidence, you long to attain? You long to secure this anchor of the soul? You do well: this warm breathing of your soul is grateful to your Father in heaven. But what does Christ enjoin in his name? 'My doctrine is not mine,' he says 'but his who sent me. If any man *desire* to *do* his will, he shall know concerning the doctrine, whether it be from God, or I speak from myself.' To the attainment of the assurance you desire, you perceive what is preliminary: it is sincerity of purpose, a sincere wish, discovered in action, to conform to the will of the Supreme Being.

Would you still know, in what manner you shall discover this sincerity of purpose, this sincere desire to do the will of God? I answer: Prove your sincerity in every way required; by that universal conformity, by that daily reconciliation, that unreserved yielding yourselves up, which he prescribes.

You say you wish to rest assured of a life to come: you desire to comfort and fortify your heart on the loss of friends, and on your own removal to that unknown world, that mysterious realm. Again I repeat: Believe in the messiah. Confide in the developements he made of those mansions of his father's house, to which he has gone. Be the evidences of his mission, and the future life he came to reveal, the anchor of your soul's assurance and security.

FOR THE REGISTER AND OBSERVER.

A SUNDAY SCHOOL REPORT.

TEACHER'S VISITS.

I have found that visits to the parents of my pupils, while they have afforded me great pleasure and satisfaction, have been conducive of benefit to my children, and more order and regularity in the class. I have seen the children, while their parents are bidding me a hearty welcome, smile with the highest satisfaction, when they announce "my Sabbath School Teacher." Here is discovered the strength of their attachment, the warmth of their affection. The call of the Teacher elicits an expression of delight and joy from the child, while the parents thank you for your kindness in taking so much interest in their children. Here we are able to discover some of the effects of our instruction, by the condition in which we find them, and their conduct during our visit; here too we find what influences they are under at home, and we are better able to adapt our lessons to counteract or encourage them. Alas! too frequently we have to lament, the discovery of some impediment to the successful application of our lessons. Too many parents, of the class in the community with which we are connected,* ignorant of the paternal duties, indifferent towards those qualifications which constitute the character, are blind to the want of their own spiritual nature, regard our endeavors to reclaim and improve their children, as all that can be neccessary for their moral and intellectual instruction, and consequently neglect them at home, if they do not exhibit to them example, whose baneful influence requires our constant, and vigilant exertions to destroy. In these visits, I have found that a frank and undisguised conversation upon their duties; advice, exhortation, and encouragement imparted by one whom they must know to be their friend, has been attended with the best efforts. Their children come more punctually, and in a better condition of mind and body. They are more obedient and attentive during the general, as well as the private exercises of the school. Their interest is excited and strengthened; their minds become more active, and better fitted to receive the truth; and their affections, the key which enlocks the chamber of their little hearts and wins the soul to holy things, are awakened and brought into exercise. Their sympathies are touched at the manifestations of the kindness and love exhibited towards them, and the great purpose of our teaching is secured. Thus the immortal mind is made to feel its true interest, and another being is added to the company of those whose path is heavenward.

I should recommend that these visits be made frequently, and that a familiar intercourse be kept up with the parents. Besides the pleasure afforded the visitor, the aid of the parents is thus called in, which will be found a most powerful auxiliary in this great and holy work.

W.

* This may apply with much truth to every community, whether among the ignorant and degraded poor, or among the more culpable and degraded rich.

FOR THE REGISTER AND OBSERVER

HOLY TIME.

I perceive by one of the newspapers that sneers are thrown out at the Legislature for adhering to the cherished opinions of our forefathers, relative to the beginning of holy time in each week. There can be but one right course to adopt in the case. An option to keep either Saturday or Sunday evening as holy time, tends, it appears to me, to the perilous effect of observing neither.

To obviate such a serious evil, I would suggest the correctness of publishing to the world that we hold to a belief that the Almighty originally ordained that one seventh part of time should be assigned for resting from all secular pursuits, works of necessity and mercy excepted. And if we begin our sabbath at 12 o'clock of Saturday (midnight,) and end it at the like hour of the Sabbath, when generally speaking we are in a tranquil state, I trust we may all act conscientiously, without wounding the feelings of any pertinacious advocate for one evening or the other.

I believe it is established that the part of the week which we call holy is not considered so in some other parts of our globe, although an equal space of time is elsewhere authoritatively sanctioned.

One of the early writers of our New England paid considerable attention to the same subject. He says "the Spaniards of Manilla differ from the Portuguese of Macoa, an island near Canton on the coast of China, about one day. The Spaniards came by the western navigation from New Spain or Mexico.

"The Portuguese came by an eastern navigation from Europe. This occasions a clashing in their Sunday, and other holy days; and is a demonstration that the identical seventh part of time for religious worship, festivals and feats, cannot in the nature of things be observed, and consequently is not *jure divine*, but admits of a latitude and variations naturally, or by civil institutions. Thus naturally our New England Sabbath differs four hours and forty five minutes from that of England, and is observed according to the course of nature. Since the seventh part of time for rest and divine worship cannot possibly be identically the same, but must differ as longitudes do. Some other differences in observation of time are not essential to religion. Some reckon the day before the night, some the night before the day, as do the Mahometans, and others.

"The old and new styles make a considerable difference in our holy days. They who follow the old style in their holy days, are to a demonstration in the wrong. In short it would appear to a man of an indifferent persuasion void of prejudice, that in the nature of things, the Deity has left it with the civil power to regulate these matters."

As evidence of the correctness of the above, is now added a quotation from Hon. H. Ellis' Journal of proceedings while on the embassy to China, with Lord Macartney in 1817. He says, "Monday, 3d of February, arrived at Manilla. From a local difference in the callander, this proved to be Sunday with the Spaniards. This difference arises from the Spaniards in their voyage from Europe to South America, steering a westerly course, and thereby losing time: which other nations in proceeding to Manilla, take an easterly direction and thereby gain.

The preceding remarks and quotations are made in the hope that they are seasonable and appropriate. T. L. J.

ENCOURAGEMENT OF THE SUNDAY SCHOOL TEACHER.

Extract from "A Book for the Sunday School Teacher," published by Joseph Dowe.

Perhaps in some cases, no visible effects are seen resulting from your teaching,—but then again in how many cases, the happiest results have followed. Who can tell before the great day of final account, how many thousands of glorified spirits received their first religious impressions in a Sunday school! Were the vision permitted us here, to witness the seraphic glow which is diffused over their frame, and hear the rapturous praises which they there repeat, methinks discouragements would vanish as the dews of morning. And while you thus conceive of so many already in the full enjoy-

ment of heavenly bliss which were redeemed by these means, think how many more are on the way to the same Heavenly Mansions.

In many cases, the seed of the kingdom begins to germinate long before the eye discerns the hidden process. A secret work is going on, which shall one day surprise and delight you. The first dawn of day commences amidst the thickest shades of night; the tide begins to turn long before it is observed by the person walking on the sea-shore. Thus the instructions which you are now giving, may one day yield a bountiful harvest, where all now appears a barren waste.

The teaching received in a Sunday school can never be totally effaced. There is a light and power given to conscience, a susceptibility to devout impressions, which render the continual incidents of a providential nature more liable to receive needful attention. Even should your pupil plunge in scenes of vice and become an abandoned profligate, when no friend is near, amidst the long neglected stores of Sunday school instruction, memory may bring afresh the means of return, and point the way to his conviction and pardon.

Children, in whose hearts devout impressions may have been produced, are often removed from beneath your care before you have an opportunity to witness the fruits of your toil; but the eye of God is upon his work, and he will one day make known to you the result of your labors. But you perhaps look at the general appearance of the poor, you see them sunk in degradation, slaves to appetite, and as regardless of all moral culture as the brute creation. But remember that the work of reform is a slow one; and that thousands may be made better while the visible state of society remains unchanged. We must look forward to other generations, to see the full effects of moral elevation which we commence now. Wickedness is noisy and obtrusive, and may be seen and heard in every place of concourse; piety is silent, modest and retiring; not lifting up her voice, nor praying in the corners of streets. To see the overflow of sin we need not give ourselves much research; but to witness the good effects of Sunday schools, we must follow the subjects of them to their closets of devotion, and to the retired scenes of domestic life and social order, where like the violet, they are to be traced rather by their fragrance, than their colors, and are valued in private more than they are known in public.

CELEBRATION AT GENEVA.

The following interesting letter from Mr. Wm H. Channing to the Rev. Dr Ware Jr. has been communicated for insertion in our journal.

Geneva, Aug. 25th, 1835.

My dear Sir:—The celebration of the Jubilee is over, and I will do what I can to give you an account of it. I think the Genevans have been gratified by the sympathy and good feeling which has been expressed for their national church—and will feel encouraged and strengthened—they hope that good will result from the meeting.

Objections have been made to the celebration, as you may suppose. The Catholics who form a third part of the population, think it intolerant, thus to triumph in the success of Protestant principles. Some pamphlets have appeared, I am told, somewhat abusive. But from all I can learn there is less of this feeling than might reasonably have been expected, and it is confined very much to the priests. Many of the Catholics acknowledge the good done to the Romish church by the Reformation, and desire fellowship and not jealousy between themselves and the Protestants. I have heard that some of them even attended the church to hear the addresses on Sunday, and illuminated their houses in the evening. However this may have been, there was no difficulty, no outward expression of displeasure. Pains have been taken to conciliate. Mr Cellerier, (fils), on a little work intended to be distributed to the eldest child in each family, which he wrote at the request of the consistory for this occasion, has distinguished between the Catholics of the present and past time; and Mr Bouvier, in an address to his fellow citizens upon the Jubilee, while clearly and eloquently stating the duty and right of every Christian to form his faith from his own examination of the scriptures, has spoken to the Catholics in a friendly spirit. In all the public addresses too, care has been taken to avoid any expressions which would be painful and irritating.

Objections have been made against the celebration, as you will of course suppose, by the Methodists or Separatists as I hear them more frequently called. They cannot rejoice with a church which they think has deserted the good old faith. Such a Jubilee, where those whom they deem heretical are admitted to Christian fellowship by those who yet hold the pure doctrine, is rather an occasion for mourning. There have been delegates however from most of the Cantons,—though some of them have felt bound to declare their opinions, as the only doctrine they could consider Christian. What will be the effect of this meeting upon the relations between the Genevan church and the Separatists it is difficult to foresee. I can hardly think it will help to unite them. Several of the gentlemen have given very clear and explicit accounts of the past, and while professing the same doctrines with those which the Separatists do, have yet eloquently expressed their hope that the liberal principle of "the Bible as the only creed and formulary of faith," will be held to. Thus those of the other party will feel that the only condition of union is in their giving up the ground they have voluntarily assumed. The church of Geneva has said to them—'We will willingly and joyfully receive you at any time when you will adopt our comprehensive principle.' This the Separatists are not ready to do.

Nothing could be more hospitable than the reception which has been given the delegates. They have been lodged with the citizens and been invited to dinners in public. On the evening of the 21st Aug. (Friday) there was the first meeting in the Botanical garden where some refreshments were prepared, and an opportunity given to form acquaintances. I met here Dr Armstrong of Dublin, Mr Pinkerton also of Ireland, and Mr Yates of London. In the list of delegates several other gentlemen from Great Britain are mentioned; but I saw none of them. I could not but regret that the English Unitarians had made no more efforts to be represented. And still more, that none of our gentlemen of years and standing were present.

The next morning, 22d, at eight o'clock, the first reunion, or assembly was held in "le temple De l'Auditoire." It was opened by a prayer by Professor Duby, "Moderateur de la Venerable Compagnie." He then addressed the meeting, and delegates were requested to speak in the alphabetical order of their countries. Mr Aumone, Mr Bretschneider, and Mr Roehr, of Germany, first expressed the sympathy of their churches with the church of Geneva, and their hopes for the wider extension of the principles of the reformation. They were followed by a large deputation from France. The addresses of some of the gentlemen were extremely interesting and eloquent. They were followed by the delegates from Great Britain, and these by the Swiss. The whole morning was thus occupied. The tone of feeling expressed was delightful. Messrs Cellerier, Goty and Martin, addressed the different delegations with expressions of gratitude and welcome.

I stepped in at some of the churches in the morning, to see an interesting ceremony of presenting the medal in commemmoration of the Jubilee and the book of Mr Cellerier to the young people. The children sung appropriate hymns. Poor things! they were to have had a delightful fete at two country seats in the neighborhood, but the rain prevented.

On the 23d, (Sunday) the day of Jubilee, addresses were delivered at the Cathedral and the other churches. Those by Mr Diodati and Mr Cheneviere were considered very eloquent. Mr Diodati is in opinion you know rather Orthodox; but his address breathed a most liberal spirit. Mr Cheneviere is an accomplished orator. These addresses will be published,and you will probably see them.

In the afternoon a meeting for prayer was held, where a prayer written for the occasion was read in the different churches, and in the evening a musical fete or concert was given in St Pierre, the Cathedral. The crowd was immense, and the music excellent. I shall send you the hymns sung.

At eight o'clock the city was illuminated in the most splendid manner. The streets were filled with well dressed and orderly people. The public fountains were beautifully and tastefully ornamented, and mottoes in praise of their ancestors and the great principles of the Reformation appeared in transparency. I observed a portrait of Calvin. Around one fountain a very large party of boys and girls were dancing in a circle. There were fireworks too, and the boys cracked off a few cannons. This seems to an American a strange ceremony for the Sabbath, but the decency and quiet, was a manifestation of the sympathy of the people on this great occasion. I am told that at any other time in Geneva there would have been a great deal of riot.

On Monday at eight o'clock there was another reunion or assembly at which gentlemen gave an account of the state of their churches. This was extremely interesting, but as I shall send you the printed report, if possible, I will not attempt any account of the speeches. One address of an old gentleman, the patriarch of the assembly, by the name of Belfontaine, from Neufchatel, I cannot however pass by. It was upon the benefit which would be derived from the friendly union of those who differed in religious belief, and his allusions were sometimes amusing, sometimes pathetic. The whole address was so full of good feeling and sound sense, that it went home to every heart. I must mention the addresses of Messrs Cellerier and Martin giving an account of the history of the Genevan church. They are both admirable speakers, and by clear statements and eloquent appeals they defended their church from the unjust charges and calumnies which have been spread abroad against her. Medals were distributed to the delegates. The large one has on one side the heads of Calvin, Farel, Viret, and Beza, with the motto, 'Jubil. Reformat. Relig. Genev. Tert. Sec. Celebr. Aug. D. XXIII. AN. MDCCCXXXV.' On the other side two female figures, one looking to heaven and the other on the open bible over which is the dove, and the motto, 'Biblia fidii, et rationi restituta,' encircling the medal above. Below, 'Liber apertus est, qui est vitæ.' The small medal has on one side the head of our Lord, and on the other, his command "Aimez vous les uns les autres."

Preparations had been made for a pleasant excursion on the lake and a dinner at Secheron. Unfortunately it was a violent rain. Nevertheless it was determined we should go. The bridge and the pier were perfectly thronged with well dressed people who must have been attracted there by their interest in the occasion. If it had been fair, the harbor would have been covered with little boats. On landing at Secheron we found a table spread under a tent sufficiently covered to protect us entirely, and elegantly lighted and ornamented. We sat down to a very comfortable repast. Towards the close of the dinner toasts were given and addresses made, all breathing the same liberal friendly spirit which has distinguished every meeting. The object of these different public entertainments was undoubtedly to thaw reserve, and bring the delegates to more intimate acquaintance with each other.

On Tuesday the 25th another meeting was held in the 'temple de l'Auditoire,' as it had been found that the morning of Monday was very interesting, and several gentlemen yet desired to speak. An English clergyman, of the Evangelical party in the church, here felt himself called upon to express his sorrow for the degeneracy of Geneva, that her national church should have admitted heretics to Christian fellowship. To what an abyss has she fallen, said he, when in an assembly of Genevan ministers met to commemorate the Christian virtues, faith and good works of their ancestors, we see Rationalists from Germany, Unitarians from Holland, from Great Britain, from N. America. In other words he attempted to destroy the harmony of the meeting. The only feeling it has apparently awakened is regret and indignation.

At dinner I entered into conversation with some clergymen who in allusion to the German gentlemen expressed the opinion that when the excitement of the moment was over the church of Geneva would feel regret that any Rationalists had been present. The principle, said he, which the Church of Geneva wishes to establish is that the Bible is the authority and the only authority in matters of faith, because it is the word of God. They receive as Christian brethren all who admit this. But do the Rationalists?

I have not mentioned that the great object of desire in the last meeting was to make some reconciliation between the Church of Geneva and the Dissentients. Both parties probably desire it, but the Dissentients have scruples. Much was said however of a conciliating kind, and proposals were made. But the ill-timed speech of the Englishman probably had effect to prevent it. He was not answered directly; though Mr Cellerier, in a temperate and fine spirit, expressing his hope for a speedy union and settlement of all difficulties, alluded to the address as not being of a kind calculaed to please either party. I am told that the whole town have been quite excited by this ill-judged intermeddling of a foreigner.

As to the doctrines of the delegates, so far as my information goes, there was great variety. There were many Trinitarians, and some Calvinists; but I suppose more Arians. Churches extremely orthodox would not send delegates. The Church of Scotland returned an answer quite insulting it is said. Why there were not more from Germany I do not know. The number of delegates foreign to the Canton, was about 130. Of these the larger part was from Switzerland, and the next larger from France. The Church of Geneva must still feel therefore that they have not the hearty sympathy of the majority of the Protestant church. What an opportunity it was for a grand union of sects. If Christians of different persuasions cannot meet on the broad ground of the Genevan principle, where can they meet?

I shall make amends for the defects of my letter by sending you, if possible, the printed report. Mr Bouvier's book I shall certainly send. Why not have his address to his fellow citizens translated and write a piece yourself upon the great principles in which different sects might unite. Charles Cheneviere has written a book on Farel, Froment and Viret, which is highly spoken of.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 17, 1835.

RELIGION IN SPAIN.

The declining state of the Roman Catholic Church in European countries has attracted much of our attention, and we have frequently alluded to it. We had supposed however, till recently, that in Spain its dominion was still for the most part oppressive and stern, and that, to whatever extent liberal views were indulged by individuals, the power of the priesthood and the blind submission of the mass of the laity were still every where to be perceived, were as yet, to outward appearance at least, not radically impaired. The conflict of parties, in that ill-governed country, cannot indeed have failed to touch rudely the Church, and the existing government, contested as it is, does not fear to enter the sanctuary of Romanism, and to correct some of its enormities. Portugal in like manner is redeemed from blind devotion to Romanism, and has laid a heavy hand upon its superstitions and abuses. But in these countries, as well as in France, while ignorance has ceased in a great degree to be the mother of devotion, and reverence for outward forms has declined, no substitute is at hand for the fast hold which those forms once possessed, and the contempt of them, with the consequent loss of reverence for the priesthood, has taken away even the vague and indistinct veneration which was felt for a power above, a divine power, of which the priests were once regarded as the consecrated instruments and infallible interpreters. Infidelity there (as we find it to be the case even in Protestant countries, where every thing is strangely overacted in religion, where absurdities either of practice or doctrine have been strained beyond all the bounds of reason and common sense) has supplanted faith, because religion has been identified with the abuses of religion, identified in name and in imagination, while the things are wholly distinct.

But we pass now to some particular facts, which have just come to our knowledge, by means of extracts from the manuscripts of Mr Rule, a learned Wesleyan Missionary from England, stationed at Gibraltar. During his travels in Spain he recorded the results of his inquiries and his conversations with Spaniards, upon the spot, and we learn from him much of which we were before ignorant. These extracts, which are too long for our columns, are contained in the N. York Observer and were communicated by a correspondent from Gibraltar. We proceed to give the substance of them, so far as they relate directly to the state of religion in Spain. These extracts are dated from the 11th of January to the 5th of February last.

BIBLES.

The Bible is a prohibited book, in Spain, except when printed with notes approved by the Church; and ecclesiastics are stationed at the Custom House to prevent the ingress of books prohibited by law. But Mr Rule found the principal bookseller of Cadiz and another at Madrid willing and desireus of taking from him Bibles in the Spanish language for sale. While he was at the latter place he made the acquaintance of one of the Bishops, a translator of the Scriptures into Spanish, who had been requested to transmit to Rome information concerning the versions of the Bible published in Spanish by the Bible Societies. The Bishop replied that having, as he believed seen all these versions, and examined the principal passages cited in controversy between the Catholics and Protestants, "he had not detected the slightest corruption in any one instance." He said that he had received kind aid from Englishmen, in his version; that he regarded the Protestants as Christians, and knew many of them to be actuated by the most pious and generous sentiments. "He has told the Pope that, if the Catholics calumniate the Protestants by laying against them charges which cannot be substantiated, they will inevitably lose their cause."

The Bishop's own version of the Bible (an edition of 3000, in five volumes) is to be sold at cost without charge for his own labor, and to be circulated "among heads of families, priests who ought to read the Bible, and friars who are generally too ignorant of it." One hundred copies he had determined to purchase himself, of the printer, and distribute gratuitously, among the clergy of his diocess. This version has undergone a rigorous "examination by the congregation of the *Index* in Rome," by which body it was enjoined upon him to "place under their respective passages several notes which he had published in a Dictionary apart; and that he should show his readers that the reading of the Bible is not necessary to salvation."

SPANISH AND ENGLISH CHURCHES.

We here copy a passage from Mr Rule's Journal, which will probably astonish many of our readers as much as it did us.

At another visit his [the Bishop's] favorite topic was the union of the Spanish and English churches. He believes that the higher clergy of Spain would most readily cast off all subjection to the Pope, leaving him only the first place in the Episcopacy, which he conceives ought to be allowed to him, and thinks that it could not be attended with any prejudice to the bishops and other clergy. He plainly acknowledges that Luther and the Reformers were right in their opposition to the abuses of the church of Rome, but thinks they did wrong in rending the seamless garment of Christ. He says they did well in despising the Pope's bulls and decretals, and that he would have done the same. He maintains that the most enlightened part of the clergy of Spain would now most readily abandon the mummeries which have been introduced into the worship of God in the course of ages, and return to primitive simplicity, as the Protestants have done, although he conceives that the Protestants have gone into the opposite extreme. In speaking of difference of doctrine, he said, that as to transsubstantiation, the Protestants agree that Christ is present at the sacrament, but then as to the mode, each one to his own mind, and added that St Paul in so saying, had preached toleration to all parties. He defended the doctrine of Purgatory. "But still," he said, "it was an article of faith, that none could enter into heaven without being purified from sin, but as to the mode of purification, each might entertain his own views." With great earnestness, laying his hands on my shoulders and shaking me as if into conviction, he exclaimed, "We must lay aside our passion, and manifest Christian charity. The enemy of the church is not now Luther or Calvin, but Antichrist; and in order to combat him effectually, we must leave the outposts and fall back into the fortress itself, which is divine revelation, and then be united and contend for that, or fifty years hence there will be no religion in the world. The majority of the Catholics would say that you cannot be saved, but I say that you can, for you and other Protestants hold to the essentials of Christianity, and are Christians as well as we." He advised me, being young, to think well on this subject, and draw a sketch of a project for the union of Christians against infidels. I observed to him that infidelity had been spreading its ravages not only among the laity, but also among the clergy. "Among a few of the clergy," he replied. "They are more generally fanatics than infidels. Infidelity would rob us of our living, but superstition and fanaticism provide us with maintenance. Therefore it would not suit us to be infidels." "But," I rejoined "the truth seems to be that too many of the priests are indifferent at heart." "Alas, that is the case," he replied; and such was the style of much of our conversation. He says that the Bible must have some notes, however few, to give it currency in Spain. That those notes might be critical, and not doctrinal, and on the passages cited in controversy between us, an entire silence might be observed.

Mr Rule held a conversation with a learned Augustinian Monk, on the same subject, in which the latter in answer to the difficulties suggested against the union of Catholics and Protestants said; "We would agree to abide by the Scriptures of the Old and New Testament in the first place, and then be further guided by the fathers of the Church for the first six centuries, and reject the superstitions which were afterwards introduced; although indeed abuses began with Constantine." Such were the propositions of an Augustine monk, "within the walls of his convent, in the Capital of Spain, and that without reserve, and in the presence of a third person." He represented the Spanish clergy, in general, to be desirous of throwing off the Roman yoke. In fine, the Spanish Church seems to be on the eve of a revolution; and the toleration of Protestantism is regarded by some as essential to the prosperity of Spain, and a step that cannot be much longer avoided.

INQUISITION AND MONASTERIES.

The learned Augustinian monk already mentioned, said to Mr Rule that the Inquisition had ruined Spain; that the nation had been enslaved by Rome, and that a people of inferior genius would have been sunk into utter barbarism under such immense disadvantages as those with which Spain had been visited.

Monks and monastic institutions appear to be falling into utter contempt among some of the more enlightened Spaniards. Mr Rule holding a conversation with one of them respecting the vast possessions of the monastic bodies, the Spaniard was led to notice the Friars, which he did with great contempt, and added, "that, of late, no persons of respectable families have taken the habit, and he predicted the rapid abolition of monasticism."

INFIDELITY.

Infidelity or total indifference to religion in the forms in which it has existed in Spain (and the people know not any other) is most lamentably prevalent in that country. Mr Rule had an interview with an intelligent mercantile gentlemen of Seville (whom he had seen also at Gibraltar) in which the latter acknowledged his thorough disgust with his own priests and forms of religion; but he was sadly ignorant of Christianity. He said that his relatives and connexions at Seville who were respectable tradesmen and pretty numerous, will be ready at any favorable time to declare themselves Protestants. The population was stated by this gentleman as amounting to 90,000, of whom 70,000 go neither to mass nor confession, and are chiefly abandoned to infidelity or indifference.

On his way from Cadiz to Seville, Mr Rule met with five students at law who took passage on the way for the University at the latter place. He repelled freely their remarks unfavorable to Protestants, and instead of being offended they were gratified with the information given them. Indeed Spaniards themselves, as we are informed, speak freely, even to licentiousness, concerning the religion of their country. While at Seville, Mr Rule held conversations with many of the students, who were inquisitive about the different religious sects in England. There are about three thousand students in the different professions at the University most of whom it is feared are infidels. The Augustinian monk whom we have mentioned before, told Mr Rule that infidelity was imported from France; and the people sunk in ignorance were carried away by a torrent of licentiousness and unbelief, and he said, that if some union between the Spanish and English churches could not be effected "it appeared to him that Christianity, through Romish and Anti-christian policy, would soon be driven out of Europe."

DR DENS AND EXETER HALL.

Many of our readers may have seen some account of "Dens' Theology," a body of Catholic Divinity allowed on all hands to be ponderous and pronounced by the Catholics defunct. But certain resurrection men of the English Church as established by law in Ireland, that is of the Protestant Episcopal church in Ireland, probably thinking that some advantage might be derived from dissecting this putrid carcase, or body of divinity, determined that the same should be forthwith disinterred; and accordingly passing over to England in company, they enticed some of the good prelates and others to assist in the work. But what consternation arose when these Reverend and honorable grave-diggers found that the 'body' was living and had been without intermission moving clandestinely among hosts of men, who had all along affirmed that it was dead, and who would not even now acknowledge that it was alive.

Such was the issue between the Catholics and Protestants of Ireland and England. It was important to the interests of the church as established by law in Ireland, that Romanism should be exhibited in all its horrid deformities; and if ghosts and other frightful pictures of imagination could be brought in to make a more exciting scene, it was very natural that those who were getting up a great scenical act, should avail themselves of such auxiliaries.

It happens in the present case that the Catholics universally abjure the persecuting principles set forth by Dens, but that, in spite of all their denials and remonstrances, certain Protestants are determined to charge upon them those principles and to hold them responsible. The same pertinacity is manifested among a portion of Protestants on both sides of the Atlantic; and we cannot but think there is much force in the following appeal to a principal personage in the Exeter Hall exhibition, the Rev. Mr M'Ghee, calculated to make him and his associates recur with some compunction to the Golden Rule of our Savior. It is extracted from the 'Dublin Register,' and it was written as the reader will perceive, by a Catholic.

Custom has reconciled us to bear with patience a variety of insults. Trained to hear ourselves vilified every other day with appellations of perjurers, Antichrist, idolaters; we only smile at the malignity or ignorance that dignifies us with them. But let this pass, and permit me friendly to ask you, sir, was it ever known that Catholics charged any sect or body of Protestants with direct or express doctrines which those Protestants denied—or that, after such denial, the Catholic insisted on the charge? Why, then, do you and your Exeter Hall associates persevere to accuse Catholics with doctrines which they deny, and the opposite to which they teach? Why, with such amazing obstinacy and wrath, rage against every Catholic who pretends to know his own religion better, or disclaims the principles which you are pleased to make for him? If your religion be the religion of the God of truth, why have recourse to the father of lies for its support?

Now let us give a few words of explanation respecting the meetings at Exeter Hall, at which this ghost story about Dr Dens was got up. We take the account of their meetings from the correspondent of the Boston Recorder, who, in speaking of the Irish church Reform Bill, and the means employed to prevent the Bill from passing, penned the following paragraph which speaks volumes and conveys indirectly a rebuke that might be profitably listened to on this side the great waters.

Petitions have also been prepared and sent in considerable numbers through the influence of the clergy against this spoliation Bill as it is called. The *English Bishops* have also their meetings gravely to consult how they may ward off the threatening blow, which they shrewdly suspect *may* affect them. Another scheme has been put in requisition to arouse the public mind of England. Large meetings have been held in Exeter Hall, and delegates from Ireland have attended to denounce Popery, to show what vile Theology (Dens' for instance) the Romish Bishops sanction, and therefore the danger of giving any more power to the Roman Catholics; the last conclusion being this, (which is however implied) that to appropriate any part of the wealth of the Protestant church to the purposes of general or national education in Ireland, is exceedingly dangerous. Had the people who called these meetings acted as honest men, and allowed the Roman Catholics to defend themselves, good might have resulted from the discussions. But the whole affair was a vile party and semi-political affair, of which *all* Protestants should be ashamed. Our cause is too good to need the adoption of plans only worthy of the Jesuits. It is emphatically the cause of light, and truth and righteousness, and we only weaken it by exciting suspicion in uninformed minds, and disgust in others who might in other circumstances and by a more manly defence of our principles be led seriously to examine them. *John Bull* is after all an honest man. He likes fair play, even when an enemy is concerned. The result has been in this case, that enlightened Protestants have become more convinced that the struggle is for ascendency, for power, and not for the kingdom of Christ. These meetings have accordingly weakened their strength.

The correspondent of the Dublin Register introduces the Protestant Dr Fiddes, who also, near the same time, wrote a body of Divinity under the patronage of the Archbishop of York, and other distinguished prelates) as an offset to the scholastic work of Dens. Fiddes maintains the right of the civil magistrate to reward or punish men for acting in conformity to or against the principles of natural religion; and for the same reason, for the public good, he contends that the civil magistrate, as a Christian, has a right to dispense the same rewards and punishments in regard to conformity or opposition to revealed truth. He says:

If it be found necessary to the good of society that the principles of revealed religion should be publicly professed, or men be obliged in a solemn manner to declare their assent to them, the civil magistrate may as lawfully require such assent to those principles, and under the same penalties, as he can require the assent of men to the principles of natural religion. It is not merely because such principles are in themselves true, that gives him authority in the case, but because the common interests of society cannot be preserved, unless the truth of them be maintained, and his power, when it is requisite, employed to that end.

Dr Fiddes proceeds to speak of the right of the magistrate to smite the scorner; and if Christianity cannot be well preserved without obliging men to declare an explicit assent to certain Christian doctrines, "he may smite the unbeliever, with equal justice as he smites the scorner, and for the same political reason."

The writer in the Dublin Register, among his concluding remarks, says:

My design is to show that Dens was not singular in his opinions—that the apologists of persecution are to be found in all communions; from whence I infer the extreme folly, ignorance, and malevolence of those who endeavor to saddle an entire body, with what they in the awful name of religion, most solemnly disavow.

DARTMOUTH COLLEGE.

Several weeks since we saw in the New Hampshire Sentinel, a communication respecting the unceremonious removal of one of the Professors, for which the correspondent of the Sentinel assigned what he believed to be the true cause. The manner of the removal, as we have gathered the facts from New Hampshire papers, was extraordinary. It was effected by attaching the duties of the office held by the Professor in question to the duties of another Professor, who was provided with an assistant. Mr Hale the professor who was superseded, it is said, held lectures on Sunday evening at his dwelling house for the sake of his family, and others who were desirous of uniting with them in the Episcopal forms of worship, and from what we can learn it was feared that the tendency of his measures was the gaining of proselytes to the Episcopal Church. A correspondent of the *Monitor* (Concord) contrasts the existing spirit at Dartmouth College in regard to religion with that which was manifested by the second Dr Wheelock and some of his associates, much to the disadvantage of the present faculty of the College.

We have seen nothing which contradicts the following account from the New Hampshire Sentinel in any material point.

DARTMOUTH COLLEGE AND PROFESSOR HALE.

Mr Prentiss,—As considerable discussion has been excited by the removal of Professor Hale from office, it is well that all the circumstances of the case should be clearly known.—That he was dismissed solely because he was an Episcopalian, no one pretends to deny.—Neither does any one, so far as I have seen, undertake to justify the measure. I know of but two reasons, that any can venture to assign. One is that the College is Congregational, and therefore, that they have a right to exclude all officers, whose influence may be injurious to that sect—and the other that Professor Hale employed his influence to make proselytes.

In regard to the first, it is true, that the College originated with a Congregationalist, and has always been mainly under the influence of that denomination. We have no objection, that a literary institution should be entirely under the control of one religious denomination, provided they will let the public so understand it, although institutions on a more liberal plan are much to be preferred.

What is the fact in regard to Dartmouth College? Its charter forbids, that any should be excluded from its "privileges or immunities, on account of his religious opinions." In accordance with this provision, it has always professed to act. It has made its appeals for aid to all denominations, and by all have these appeals been heard and answered. It bears the name of an Episcopalian, who was its earliest and most efficient patron. Its three buildings stand on land given by an Episcopalian, and they all bear the names of Episcopalians, who were distinguished benefactors of the College. During its controversy with the State, the men who sustained its cause and who were principally instrumental in its success were Episcopalians. In its appeal for aid six years since, when $30,000 were raised for its benefit, the Episcopalians of the State were not a whit behind any others in liberality; and some of their most generous donations were from members of this denomination. The present Earl of Dartmouth, grandson of him who gave name to the College, and the inheritor of his honors, his liberality and his religion, has recently made the College several valuable donations. Some of the most efficient members of the board of Trustees have in times past been Episcopalians, but the last of them recently departed this life, and their places are occupied by Congregationalists. Yet notwithstanding these multiplied instances of the kindness and liberality of Episcopalians towards the College, no sooner has the ruling sect got the sole power into its hands than it employs it to turn out, unceremoniously, the very best member of the Faculty because he is a Churchman. The very same class of men, who for years have been ringing changes about the Hollis professorship at Harvard, have here manifested a spirit altogether more indefensible and intolerant. The Trustees of Harvard University did not eject a Professor on account of religious opinions—they simply filled a vacant office with a man whose opinions were said to be different from those of its founder. But Dartmouth, *which* to a great extent owes its prosperity—*I might* almost say its existence, to Episcopa*lians*, and which has received down to this *time* their cordial support, cannot endure one man of that persuasion within its walls.

As to the other reason, that Professor Hale is a proselyter—I know not that it will be pretended—but if it should be, I say fearlessly, that the charge is *false*. I challenge any one to show a single fact or circumstance to sustain it. I presume no one will attempt to do it—but if he should, evidence will be given in abundance to prove that it is unfounded.

But while I say, that Professor Hale was not a proselyter, I say with equal confidence that he was the *only* member of the Faculty of whom this can be said. If need be, evidence can be brought to show, that with all the other members of the Faculty, no means are spared, either persuasive or coercive, so far as coercion can be used, to bring all the students to embrace high-toned Calvinism. I am not making unfounded assertions—I speak that I *do know*, and which I myself have *heard* and *witnessed*. I have many other things to say, but I must defer them for the present.

Dartmuthensis.

MR BURCHARD.

We extract below from the *Christian Palladium*, a letter directed to the Editor of that paper by Mr Himes, minister of the *Christian* church and society in this place, which will per-

haps give some of our readers a description of the foremost of a certain class of revival preachers, which will be new to them.

Mr Editor—We live in the nineteenth century. But your readers will inquire—Does Mr Burchard? Is he a Protestant? Is he a Christian? Is he a Christian minister? To which, I reply, yes. He professes to be all these!!

Mr B. while in Woodstock the past year, made in substance the following declaration relative to the *Christian Connection*. "The doctrine of the Christian Connection is the most deceptive that ever *came from hell*. If Christ is not the very God those who depend on him for salvation, depend on a rope of sand, which will precipitate them into an eternal Hell." Again, "the Christians have brought in a damnable heresy and will all go to hell, *where they ought to be*."

One of the members of the Christian church in Woodstock being shocked at such denunciations, in which his Pastor was included as one of the Heretics, and therefore a subject of Hell's dark empire in common with others, went to Mr B. and laid the case before him. He said to Mr B., "My Pastor, Elder Jasper Hazen, is a man of undoubted veracity and piety. He is one of the Elders of the Christian Connection, who is greatly beloved, and highly esteemed for his works' sake. He, too, is one of our most estimable citizens, and has always had the honor to be recognized as a Christian, even by those who supposed him to be in error in some minor points in theology. Now sir, I wish to know if you believe that my beloved pastor, is in danger of going to an eternal hell? Is there no hope for him, with his present belief, and godly deportment?"

He answered; No!! Mr Hazen, will either go to hell, or I shall! If Jesus Christ is not the Eternal God, I am an Idolator (for I have worshiped him) and ought to go to hell, and all Trinitarians that ever lived ought to go to hell—all Idolators ought to be damned. If Jesus is the Eternal God, then he [Mr Hazen] must of necessity be damned, because he has denied the Lord that bought him. Unitarians believe in the Unity of God, and proper sonship of Christ, and cannot be saved—All their pretence to the Christian name and character, is deceptive, and destructive, etc.

I will not comment upon the above declarations of Mr Burchard, but only desire to commend him for his honesty. He no doubt thinks that all Anti-Trinitarians will be lost, and he freely and fully tells the world his honest convictions on the subject.

Now I would not recommend any unchristian conduct to my Trinitarian brethren, but would just ask if they would not act a more honest part if they would say plainly to us as follows:—"Brethren, we do not recognize you as children of God, you are sinners, and as such are exposed to the just punishment of your sins. You have no hope of heaven. And until you shall embrace the doctrine of the holy Trinity, as an essential article of faith, you can have no ground to cherish a hope of heaven." If our Trinitarian brethren think thus, how much better it would be to express it in plain terms, instead of saying when individuals are spoken of as being good men, "*yes*, BUT *you know I suppose, he is a Unitarian*!" Sometimes ministers are spoken of as good men, pious men, etc.—"*yes*, BUT *you know he is a Unitarian I suppose*!" Sometimes a church or denomination, is spoken of in favorable terms; the Trinitarian replies "*yes*, BUT *I suppose you know they do not believe in the divinity of Christ*!" Now what do they mean by this cry, "BUT *he is a Unitarian*?" Do they not mean to unchristianize us as much as does Mr Burchard? Why then do they not say in plain English; "BUT THEY ARE NOT CHRISTIANS!" For this is evidently the impression they wish to make upon the minds of those who are ignorant of our views and character. If they do not consider us FELLOW LABORERS, in the vineyard of God, let them honestly declare it before God, and the universe, and we will find no fault, but treat them with all due respect.

J. V. Himes.

Boston, June 25, 1835.

Another correspondent in the same paper gives a similar account of Mr Burchard's denunciations of the *Christian* Society in Woodstock, and thus speaks of the manner in which those denunciations were received, and of Mr B.'s disappointed expectations.

They were patient and forbearing under Mr B.'s provoking words and manners. This troubled Mr B. somewhat and drew forth from him the following beautiful illustration:—"The *Christ*-ians (said he) are like a piece of bread all daubed over with molasses—all love and charity—you cannot make them mad—yes, they are all love and charity; but they will all go to Hell!"

TEMPERANCE IN GREAT BRITAIN.

The August number of the "Preston Temperance Advocate" reached us a week or two since. It contains evidences of great activity among the friends of the cause it espouses in the place where it is published, and of increasing attention to it elswhere. Accounts are given of the formation of Temperance Societies in various parts of the United Kingdom. Those formed on the plan of total abstinence are, as most of our readers know, called Tee-total Societies. The following is part of the recipe given for forming such an association:—"Advertise a meeting for the purpose in the best place you can get, and secure the attendance of one or more good speakers in favor of total abstinence, including if it be possible a few reformed drunkards" &c.

Complaints are made by a correspondent that some of the clergy meet the subject of temperance reform with gibes and sneers, and the Editor adds that temperance societies, in a few cases, have encountered direct opposition from the clergy; "in many cases, contemptuous sneers; and almost universally, indifference."

LOGIC AND THEOLOGY.

In one of the religious papers in this state, the Essex North Register (we would not mention its name, except for sake of saving other papers from suspicion) we find the stale reasoning about the sins of finite beings requiring an infinite atonement, because sin is an infinite evil—from which it is inferred, by successive steps, that Christ is the infinite God—turned into the following childish *sorites*, chargeable in the end with a palpable *non sequitur*, even if we admit the proposition with which the syllogism begins. It is unworthy of any further comment.

One way I prove Christ is God.—Sin is an infinite evil—an infinite atonement is necessary. Christ made that atonement, therefore Christ was infinite. There is only one infinite being in the universe. God is that being, Christ being infinite, is therefore equal to God and is in fact God, Jehovah, the Eternal One. X.

USE OF THE TERMS CONGREGATIONAL AND UNITARIAN.

Our correspondent on this subject has our thanks for his seasonable remarks. It is no uncommon thing to lose a distinctive name by ceasing to claim it, or by allowing others to substitute a different name which by the silence of those most concerned, gains a currency, to the exclusion of the original name.

FOR THE REGISTER AND OBSERVER

Mr Editor,—I have noticed in some recent articles both in your own and other religious journals of the day, that some of our oldest Congregational churches are designated, not by their distinct and ancient title, but as Unitarian. And I have further remarked in some accounts of the churches of Massachusetts, that while the Orthodox churches of this denomination are set down as congregational, those churches in which liberal sentiments are held are distinguished simply as Unitarian.

As an example of what I mean, I observe in a notice in this day's paper the Congregational church in Federal Street* (Rev. Dr Channing's and Mr Gannett's) is called Unitarian: and, that on the other hand, the Old South Church is termed Congregational.

Now, Mr Editor, I have not the slightest objections in proper places and on fit occasions to adopt any term that shall best describe my faith, or that of the Church, to which I belong. But I have yet to learn, that there is the slightest inconsistency between the terms *Unitarian* and *Congregational*; the latter denoting only the outward discipline or government; the former the faith of its members.

There is manifest inconvenience in designating a church by its faith rather than its order. The faith may change; while the denomination remains the same. Instances are not wanting of churches incorporated under the designation of "*Trinitarian*," where both the Pastor and the People have in the course of years become Unitarian, and the title of the church itself required a corresponding change. And though I do not at this moment recall an instance on the other side, yet doubtless such may occur.

I hope, Mr Editor, that the churches of our denomination, in their records, their public acts and communications, and in all their statistics will be careful to retain their proper distinctive term of Congregational. It is the term best known to the laws of the Commonwealth and in the ecclesiastical history of New England. It distinguishes our churches with exactness from those of other denominations; and, what seems to me of special moment, it marks at once the relation of their ministers to the great body of Congregationalists within the Commonwealth.

If it be necessary at any time to designate also the faith, as well as the order of the church, this may at once be done by uniting the terms, as "Orthodox Congregational," or "Unitarian Congregational" church. Yours,

A Unitarian Congregationalist.

* There is special propriety in designating this church as Congregational, not only to distinguish it from the Baptist church in the same street, but as the Federal street society at the time of the settlement of one of its most distinguised Pastors, Rev. Dr Belknap, formally renounced its connexion with the Presbyterian church and joined itself to the Congregational body.

WESTERN MESSENGER.

We have been requested to give the following notice of the agency for this valuable religious journal in this city. We do it most cheerfully, being desirous to promote the circulation of a work which ought to be encouraged here, as well for its own merits, as for the aid of an undertaking to spread Christian truth among our brethren of the west.

Those Subscribers to the "Messenger" who have not received the Numbers due to them, will find them by applying to James Munroe & Co. 134 Washington Street, Boston. James Munroe & Co. are agents for the Messenger in New England and will forward the work to Subscribers and receive subscriptions.

AMERICAN UNITARIAN ASSOCIATION.

We are requested by the General Secretary of the A. U. A. to state, that an Auxiliary Association has been formed in Reading; and that Mr Stephen Foster is the Agent.

NEW PUBLICATIONS.

The Pearl; or Affection's Gift. A Christmas and New Year's Present. Philadelphia: Thomas T. Ash.—Sold by James Munroe & Co. Boston.

This Annual, it seems, has had one years' intermission. Whether it has gained new strength, by lying dormant the preceding year we cannot say; but we can say, that in passing from one piece to another, in the rapid way in which we are obliged to read every thing, we have been led on pleasantly, till we have gone through the book.

In the prose tales, essays, and dialogues, there is instruction for childhood, youth, womanhood, and manhood. In the poetical pieces there is great variety, and, on the whole, a character much superior to what we are accustomed to look for in such a miscellaneous collection. If it were not invidious to distinguish among many that are excellent in their kind, we would point out a few; and to go no farther, we cannot forbear to mention the "Child at a Mother's Grave," as truly exquisite. Every line is full of that truth and tenderness, that filial piety both as a child of earth and of heaven, of a human parent and of the Parent of all,—which cannot fail to affect deeply the heart of every one who has sustained to another the relation of parent or child. In regard to the moral purity of the Pearl, there is not a line that has met our eye, which we should wish to blot.

The Unveiled Heart; a Simple Story, by the author of Early Impressions, etc. etc. Boston: John Allen & Co. 1835.

This is a pleasant tale which improves as it advances and terminates in the award of poetical justice to the prominent characters. The great moral of the story is drawn from the contrast of two female personages, and its tendency is wholly favorable to virtue and deep-seated religious principle.

ECCLESIASTICAL.

Rev. Philetus Clark, was installed Pastor of the First Congregational Church and Society in Windsor, Mass. Sept. 29th. Introductory Prayer by Rev. Mr Bisbee of Middlefield. Sermon by Rev. Mr White of Southampton. Installing Prayer by Rev. Mr Jennings of Dalton. Charge to the Pastor by Rev. Mr Dorrance, late Pastor of the Church. Fellowship of the Churches by Rev. Mr Hawley of Hinsdale. Address to the People by Rev. Mr Hooker of Lanesborough. Concluding Prayer by Rev. Mr Rawson of Peru.

Ordination.—Mr James Marchant, of Edgarton, was ordained over the Church and Society in Barnstable, 23d ult. Sermon by Rev. Mr Pratt, of W. Barnstable.

Presbyterianism and Congregationalism.—Ministers and christians, reared and educated in the Congregational churches, were among the founders of the Presbyterian church in this country. The history of its origin, and a view of the means of its growth, prosperity and usefulness, ought to lessen their antipathies to Congregationalism. Emigrants from the Puritan churches of New England, and emigrants from Scotland and the north of Ireland, met in the Middle States, about a hundred and thirty years ago, and finding that there was a general agreement in their views of Christian doctrine and discipline, united under a constitution copied in many of its features from the kirk of Scotland.

Such was the origin of the Presbyterian church in the U. States. Men, who if they were living now, would be called Congregationalists and heretics, by brethren of a certain cast, were among its founders. History says that there were two schools or parties in its early days, one of which laid *great* stress on the standards and the external forms of Presbyterianism, as if its outworks were the very faith once delivered to the saints; the other, which adopted these forms as accordant with the principles of church order which they learned from the Bible, and confided in the living spirit of piety, more than in rules and forms, as a means of promoting truth and holiness. This latter school were the founders of the College of New Jersey. In 1741, the contention ran so high between those parties, that they separated, one from the other, and formed two distinct bodies. After about seventeen years of polemical warfare, it was ascertained that both believed and taught the same system of doctrines and discipline; and they reconciled their differences and united again in one church. And from that day to the present, it has been esteemed an orthodox usage for Presbyterian ministers, when called, to take the pastoral care of Congregational churches, and for ministers of these churches, who adopt our standards, to receive and accept similar calls from congregations in our church. But a *new* doctrine is now to be promulgated on this subject.—*New* rules and *novel* opinions must by all means be established to fence out Congregationalism from our church! And this is done by the very men who are introducing congregational principles to preserve the purity of our Presbyteries!—*Southern Religious Telegraph.*

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MISS MARTHA PARKER, of Worcester.

When the young and retiring female passes from earth, whose appropriate and chosen sphere of duty is her own home, a reluctance is felt to draw her modest virtues from the retirement which they loved, to the gaze and comment of the world. Yet if she presented in her life the model of a truly feminine character, her death will not merely cause

A shade of sadness on a *kindred* face,
A void and silent place
In some sweet home,—

for all, who had watched with interest her gentle and unobtrusive course, will lament her early decease, and will wish to offer her character to those of her own age and sex as worthy of their study and imitation

The subject of this slight sketch, called from the world 'with life's first flowers just opening in her hand,' was eminently distinguished by those qualities that give to home its sweet and sacred charm. As a daughter, sister, friend, so exemplary was her conduct, that of her it may truly be said,

'Well may her memory be dear,
Whose loss is still its sole alloy.'

The love that had watched over her motherless childhood, and striven with all a parent's anxiety to develope the higher qualities of her spiritual nature, was well rewarded. The seed fell in good ground, and religion shed its purifying beams over the graces of her character. To a disposition constitutionally cheerful, affectionate, and self-sacrificing, she added the higher praise of a pious mind and a cultivated conscience. Knowing from her own experience the delight of having made her God in early youth 'her confidence, her hope, her joy,' she labored zealously as a teacher in the Sunday school to awaken, or strengthen in others the religious sentiment. Nor was she, even on earth, without her reward. In health she had leaned on the Rock of Ages; in sickness she found him an all-sufficient support. 'Soothed and sustained by an unfaltering trust,' she bore with equanimity the fluctuations of a flattering and deceitful disease, and beheld with tranquillity the sure approach of her last hour. She is gone, but her memory remains a rich legacy to her friends.

B.

INTELLIGENCE.

DOMESTIC.

Western Railroad.—In pursuance of notice previously given, by a committee appointed for the purpose, a meeting of citizens was held in Faneuil Hall Wednesday evening last week, for the purpose of taking into consideration the subject of the Western Rail Road, and the expediency of adopting measures to promote it. Abbott Lawrence, Esq. was appointed Chairman, and Thomas B. Curtis and Stephen C. Higginson, Esqrs. Secretaries.

An elaborate Report was made by Hon. Nathan Appleton, chairman of the Committee previously appointed; and the meeting was addressed by Mr A. Lawrence, the presiding officer, by Mr Bleeker in behalf of the Albany delegation, and by Messrs Amasa Walker, William B. Calhoon, of Springfield, Henry Williams, B. F. Hallet, and Edward Everett.

The audience was very large, the Hall being crowded to excess, and manifested by their profound attention, and hearty responses to the sentiments of those who addressed them, a deep interest in the subject.

Resolutions were passed relating to the importance of the project and to the procuring of means to accomplish it; and committees in Boston and some neighboring towns were raised in conformity to the Resolutions.

Tribute to Daniel Webster.—A magnificent silver Vase, ordered by a large number of the citizens of Boston, as a tribute to the exalted talents and public services of Daniel Webster, was presented to him with appropriate ceremonies on Monday evening last, at the Odeon. The house was thronged, and many were unable to gain admission in consequence of the crowd.

Mr Francis C. Gray addressed Mr. Webster in behalf of the Committee for presenting the Vase, and Mr Webster replied, it is said, in a speech of surpassing eloquence.

Lieutenant Governor.—Hon. GEORGE HULL, of Sandisfield was nominated at the Whig Convention on Friday evening of last week as a suitable person for the Whig candidate for the office of Lieut. Governor.

Boston Representatives.—The Common Council have decided on the number of *seventy-two* Representatives, for this city in the next General Court.

Sale of Building Lots.—The sixty four lots on Phillips Place and Tremont and Somerset streets, were sold on Wednesday of last week at an average price of $3 28 per square foot, making an aggregate amount of $443,883. The two corner lots on Tremont street brought $7 25 and $6 75 per foot—the other lots on Tremont street from $3 62 1-2 to $5 12 1-2. The lots on Phillips Place brought from $3 50 to 2 50, and those on Somerset street, and the avenue leading thereto brought from $3 25 to $2 45. It is said that the late proprietors have made a profit by the purchase and sale of $100,000.

Bituminous Coal.—The Taunton Gazette says: We learn from our correspondent in Mansfield, "that a bed of bituminous coal has been discovered about half a mile from the Railroad leading from Boston to Providence, on the land of Mr. Alfred Harden. In digging a well, the workmen came to a vein of good coal within 10 feet of the surface of the ground. A blacksmith has made trial of it, and pronounces it as good as any he has bought.

Hingham 200th Anniversary.—On the Sabbath preceding the Two Hundredth Anniversary of the settlement of this town, in addition to the Discourses delivered by Rev Mr Brooks, occasional Discourses were delivered in the meeting house of the First Parish, by Rev. Mr Richardson in the forenoon, and by Rev. Mr Farley in the afternoon. Last Sabbath, it being communion day, Rev. Mr Richardson delivered two historical discourses on the character of the Puritans and the church which they planted in this place.—*Hingham Gazette.*

Railroad accident.—The Providence Railroad cars in going from Boston to Providence Monday morning, near Mansfield, four of the cars run off the track, one of which turned over full of passengers, but fortunately no person was seriously injured; one lady and one gentleman only received slight injury in the face.—*Briggs's Bulletin.*

Commencement at Columbia College.—The annual Commencement at Columbia College, in New York, was celebrated on Wednesday, last week. Besides the performances by the candidates for degrees, and the conferring of degrees, there was the ceremony of awarding testimonials of merit to students of the several classes. A gold medal was awarded to one student in each class, who was adjudged to be of the best general standing in his class; and in addition, six silver medals in each class, one to the student who was adjudged to have excelled in each of six branches of study, and six bronze medals in each class, one to each second best, in the several branches. There were therefore awarded four gold, twenty four silver, and twenty four bronze medals. Twenty four candidates received the degree of Bachelor of Arts, and eleven that of Master of Arts.

The Honorary degree of Doctor in Divinity, was conferred on the Rev. Manton Eastburn, of New York; and on the Rev. Benjamin C. Cutler, of Brooklyn; and the Honorary degree of Doctor of Laws upon Wm. Gaston, of North Carolina; and upon Peter Augustus Jay, and Gulian C. Verplanck, both of New York, and Alumni of the College.

Bangor Seminary.—It is with the highest satisfaction, that we are permitted to announce the acceptance, by the Rev. Leonard Woods, jr. of his appointment to a professorship in the Theological Seminary at Bangor;—and that he will enter on the duties of the office early in the ensuing term. He will still retain the editorial charge of the Literary and Theological Review,—having made such arrangement respecting it, as will not only secure it from detriment, but probably advance its usefulness, without material interference with his duties in the Seminary. It is as gratifying to us to be able to make this announcement, as it would be to report that "the $100,000" was all raised,—which we hope may follow at no distant day—for however great its amount of resources, the Institution must depend much, under God, upon the character and qualifications of its Instructors for its reputation and usefulness. It is certainly an auspicious era for the Bangor Seminary; and may all its concerns be so conducted, as to insure a continuance of the Divine favor, and make it what our churches and our waste places need.—*Mirror.*

Middlebury College.—An effort to raise a fund of $30,000 for Middlebury College, in Vermont, has proved successful, a subscription exceeding that sum having been completed previous to the first of the present month.

The Comet is now clearly visible, near the most northerly part of its course, in the constellation of the Great Bear. Its motion is in a southeasterly direction. It is about five days behind the time assigned for it by the astronomers, as indicated in the tables published in the American Almanac, and other publications. This is not a great mistake, in the reckoning of more than seventy-six years.

Park Street Ministers.—The first minister settled over Park street Church, in this city, the Rev. Dr Griffin, is President of Williams College. The second, Rev. Sereno E. Dwight, was called to the same station in Hamilton College, New York. The third, Rev. Edward Beecher, is President of Jacksonville College, Illinois, and the fourth and last, Rev. Joel H Linsley, has received and accepted an invitation to take charge of the Marietta College, Ohio.—*Transcript.*

Dr Chalmers.—The University of Oxford having conferred a degree on the Rev. Dr Chalmers, the Doctor is now D. D., L.L. D. and Member of the French Institute—literary honors which never before met in the person of a Scottish clergyman.—*Lutheran Obs.*

Morrison Education Society.—Four thousand eight hundred and sixty dollars have been subscribed in Canton, towards the establishment of an institution there, to be called the Morrison Education Society. Its object is, "to establish and support schools in China, in which native youth shall be taught, in connexion with their own, to read and write the English language." The Committee solicit the co-operation of the benevolent in other countries.

Dr Spring in Ireland.—The synod of Ulster, at its late meeting in Belfast, refused to receive the credentials of the Rev. Dr S. as the representative of the general assembly of the Presbyterian church in this country. The reasons given are difference of theological sentiments, and the Doctor's intercourse with the English dissenters. The ministers of this synod are supported by a yearly grant from the British government, and hence their zeal against the dissenters.—*Newark Daily Adv.*

Jubilee of the Reformation.—The celebration of the secular Jubilee of the Reformation, at Genoa, will take place this month. The Clergy of Germany will send their most learned doctors; the Grand Duchy of Saxe Weimar has deputed its chief pastor, Dr. Bœhr; the kingdom of Saxony will be represented by the court pastor, Dr Ammon; the French Protestant church by M. Monod; that of Nismes by M. Fontanes; and a great many other French towns as well as several of the Swiss Cantons have also named representatives.—*Lutheran Obs.*

Abolition Meeting at Utica.—Ten of the eleven gentlemen residing in Albany, whose names were affixed to the notification of a meeting at Utica, for the purpose of forming an Abolition Association of the State of New York, have declared that their names were thus used without their knowledge or consent, and that if they had been consulted, they would have opposed the measure.—*Daily Advertiser.*

Longevity.—A Norfolk paper mentions the death of Phillis Walke, a black woman, who was born at Strawberry Plains, in Princess Anne county, (Va.) in the year 1720, and, consequently at the time of her death was in the one hundred and fifteenth year of her age. She was the mother of twenty one children, and her descendants are almost innumerable.

Death of Mr Barry.—Letters from England, received at New York, announce the death of the Hon William T. Barry, Minister Plenipotentiary of the United States to Spain, and late Postmaster General of the United States. Having reached Liverpool, on his way to Spain, his journey was interrupted there by severe illness, from which he did not recover.

Free Graham Lecture.—Mr Graham's first Lecture interested his audience so much that a committee of gentlemen desired him to repeat it. He complied with the request, and delivered it a second time on Tuesday evening, before a crowded audience.

Texas.—A letter received from a gentleman in Texas dated the 6th of Sept. gives the important intelligence that a Convention was to be held on the 15th of October, composed of five members elected from each jurisdiction of the Province, to consult on the public safety, and intimating that one of its acts would be "a Declaration of Independence."

Maryland Election.—It is stated that the Governor and a majority of each of the other departments of the government, and five out of eight representatives in Congress are Whigs.

Vermont.—The strength of each party in the Legislature is—Antimasons 110—Whigs 42—Van Burenites 72. Several unsuccessful trials have been made to elect a Governor, there being no choice by the people, and Tuesday last was assigned for a new trial.

Massachusetts Legislature. The subject of Warren Bridge was before the House of Representatives on Friday and Saturday of last week, and Monday and Tuesday of the present. Mr Keyes moved an amendment to the Bill for extending the power to take tolls the following amendment, which passed.

"Provided, however, that the tolls already collected, and that those that may be hereafter collected, shall be exclusively appropriated to the repairs and maintenance of said bridge, and other purposes relating thereto."

Mr Kinnicut offered an amendment in addition, viz.

"And to the purchasing and making free all the bridges, and other avenues, on which toll is taken, connecting the city of Boston with the adjoining towns."

On this amendment the House were equally divided, and it was declared by the Speaker to be rejected. A reconsideration was moved and the question referred to Friday. Our paper goes to the press too soon to give the result.

In Senate, the subject of punishment by death came up on Tuesday, while the chapter on offences against the Sovereignty of the Commonwealth was under consideration in Committee of the whole. A motion was made by Mr Willard that the punishment of imprisonment for life be substituted for "the punishment of death" in case of the crime of treason. The amendment offered was advocated by the mover, by Mr Rodman and Mr Austin, and opposed by Mr Mann and Mr J. A. Shaw. The debate was on the broad ground of abolishing punishment by death in all cases. We shall endeavor to furnish an outline of the arguments of the different speakers in our next paper. The amendment was rejected in Committee of the whole; and when the chapter was reported to the Senate, Mr Rodman moved the same amendment, and the vote was decided by Yeas and Nays, as follows.

Yeas—Messrs Austin, A. Bliss, Cutler, Jenks, Marston, Rodman, Tillinghast, Willard—8.

Nays—Messrs Allen, Hall, Messinger, Porter, Vose, Ferson, Hudson, Metcalf, Russell, Waters, Flint, Mann, Mixter, Sproat, Williams—15.

A mere journal of proceedings concerning the Revision of the Laws would not be interesting and would hardly convey any intelligible information to our readers.

FOREIGN.

London papers have been received to September 7.

England.—The Corporations Reform Bill had been returned to the House of Commons, with the amendments of the Lords, but had not been acted on there. The Observer of the 30th says,

It is not expected that the discussions respecting the Municipal Corporations Bill will be brought to a close before Friday. The amendments will be taken into consideration on Monday, and the objections of the Commons communicated to the Lords in conference on Tuesday or Wednesday. The answer of their Lordships will determine how far a second conference may be necessary—but it is not likely that the question can be protracted beyond Friday.

The fate of the bill is quite uncertain, but it seems probable that it may pass as amended with the support of Ministers, but with the opposition of the violent members of the Ministerial party.

From the last dates there seems to be a prospect that the two Houses of Parliament will come to a compromise on the Municipal Corporations Bill, which has so long been a subject of great excitement; the Ministry and Commons have made some concessions in conformity to the amendments in the House of Lords, and the latter have yielded much, so much that some hopes are entertained of final agreement.

Spain.—The following account received at New York, of revolutionary movements in Spain, is of considerable importance. These movements may lead to a better state of things. A worse state can hardly be feared. The Queen has been attempting to carry on her government without the aid of the constitutionalists, weakened by their want of co-operation on one haud, and opposed by the Carlists with a powerful army in the field on the other.—This revolution seems likely to reduce the kingdom into two parties, in place of three. Which of the two will prove to be the strongest, time only will show. —*Daily Advertiser.*

Capt. Hartshorn, of ship Empress, which arrived from Malaga and Gibraltar, in 28 days from the latter place, informs us that a revolution broke out in the provinces of Andalusia, Seville, Malaga and Grenada, on the 23d and 24th of August, and that the Constitution of 1812 was proclaimed. All the Friars at Malaga were imprisoned on the 23d, and a number of them killed or wounded. The troops were put down, and all that were not in favor of the new Constitution were either shot or imprisoned. There was great joy and illuminations throughout the place when Capt. H. left, and things were getting quiet.

The last accounts from Madrid announce that the government funds are totally exhausted.

The Cholera was raging in several of the principal cities of Italy. Genoa, Florence, Leghorn, and one or two others are mentioned. At Genoa, to the 25th Aug., there had been 1053 cases and 398 deaths. "Eight physicians of that city and the celebrated Paganini" had been among its victims.

In Algiers the ravages of the disease were still greater. Eight hundred and fifty had already died in the military hospitals, and the whole loss of the colony up to the 22d August amounted to 1271.

Errata. Our readers will have the goodness to correct the following slight misprints in the last number of the Sermons for the People.

First column, fourth paragraph, for 'triumphant processions' read 'triumphal processions.'

First column, eighth paragraph, for 'deliver' read 'deliverer.'

MARRIAGES.

In this city on Sunday evening, Mr Robert E. Newman to Miss Abigail Davis.

In this city, by Rev. Dr Parkman, John C. Hayden, M. D. of this city, to Miss Susan Ann B. daughter of the late Thomas Williams, Esq.

By Rev. Dr Sharp, Rev. Irah Chase, Professor at the Newton Theological Institution, to Miss Martha Raymond.

By Rev. Dr Channing, Edward C. Bates to Mary Caroline, daughter of Zebedee Cook, Jr.

In this city, by Rev. Mr Lothrop, Richard Robins, Esq. to Julia, daughter of the late John Gorham, M. D.

By Rev. Mr Worcester, Dr B. F. Wing to Miss Adeline, daughter of Mr George Hallet.

In Cambridge, by Rev. Mr Howe, Mr Adolpdus Eugene Watson to Miss Eliza H. daughter of the late Henry Mellen, Esq. of Dover, N. H.

In Lancaster, Mr Charles Lewis Wilder of Boston, to Miss Harriet E. Harris.

In Worcester, Oct. 1, by Rev. Dr Bancroft, Benj. F. Thomas, Esq. to Miss Mary Ann, daughter of Dr John Park.

DEATHS.

In Marshfield, very suddenly, Rev. Jacob Flint, Pastor of the First Church and Congregation in Cohasset.

In Watertown, Oct. 1st Samuel, son of Rev. E. Peabody of Cincinnati O. aged 1 year and 3 months.

In Worcester, 5th inst. of consumption, Miss Martha, daughter of Hon Leonard M. Parker, 20.

In Hingham, James Moorfield, Esq. 55.

In Northampton, 4th inst. Mrs Mary B. wife of Mr Oliver H. Bliss, of Montgomery, Alabama, formerly Miss Young. Mrs Bliss resided in N. about two years, and left only a year since, in all the bloom of health and beauty to go to Alabama as an Instructer. There she married Mr Bliss, but having lost her health she returned to Northampton, in hopes of being benefited by the change.

At Christainburg near Cincinnati, Stephen Gibson, late merchant of Boston.

SINGING BOOKS.

PUBLISHED by CARTER, HENDEE, & Co., 131 Washington street, up stairs.

1. *The Boston Handel and Haydn Society Collection*, edited by L. Mason, new edition.

The character of this work is too fully established by its extensive circulation throughout this country, and the approbation it has received in England, to need any remarks at the present time.

2. The '*Choir*, or Union Collection of Church Music.' By Lowell Mason; new edition.

Most of the music in the Choir is entirely new, and has been drawn from the highest sources of musical taste and science in Europe, especially in Germany. Many beautiful themes have been selected and metrically arranged, expressly for this work, from the vocal works of Haydn, Mozart, Beethoven, Winter, Cherubini, Mehul, Himmel, Weber, Righini, Rossini, and other distinguished composers.

Pleasing melodies, simple, natural, and easy harmony, with flowing or melodious Tenors and Basses, form a peculiar feature of the work.

3. The *Bridgewater Collection*, a new edition. This is the best edition ever published of this popular work.

4. *Lyra Sacra*, consisting of Motetts, Sentences, Anthems, &c, original and selected, most of which are short, easy of performance, and appropriate to the common and various occasions of public worship. By Lowell Mason.

5. The *Juvenile Lyre*, or Hymns and Songs, religious, moral and cheerful; set to appropriate music for Primary and Common Schools. By Lowell Mason.

6. *Sabbath School Psalmody*, comprising an Analysis of the rudiments of music, accompanied by a small collection of tunes of easy performance, with appropriate hymns. By Ezra Barrett.

7. *Choral Harmony*, being a selection of the most approved Anthems, Choruses, &c. In quarto.

The three last numbers, only, of this useful work remain, which may be had separately, at $2 50 per dozen.

8. The *Boston Collection of Anthems*, No. I, edited by L. Mason.

This work will consist of Anthems, Choruses, &c. of the highest order. The present number contains 42 pages in quarto.

9. *Sentences*, or short Anthems, Hymn Tunes and Chants, appropriate to various occasions of public worship. By L. Mason.

10. *Manual of Instruction* in vocal music on the Pestalozzian plan. By L. Mason. Issued by the Boston Academy of Music.

11. The *Boston Academy's Collection* of Psalm and Hymn Tunes, Anthems &c

12. *Sacred Melodies*, an interesting work for one, two, and three voices. By L Mason and G J Webb, o 17

WORDSWORTH'S NEW POEMS.

YARROW Revisited, and other Poems, by Wm Wordsworth,

——"Poets—dwell on earth
To clothe whate'er the soul admires and loves
With language and with numbers"—Akensid e.

This day published and for sale by *JAMES MUNROE & CO*, Boston Bookstore, 134 Washington st. o 17

NO. 3 CRAYON MISCELLANY.

JAMES MUNROE & CO. have this day received Crayon Miscellany, No 3, containing Legends of Conquests of Spain, by Washington Irving, author of Sketch Book, &c.—Boston Boskstore, 134 Wasington st. o 17

THE SCRIPTURAL INTERPRETER,—Vol. V. No. 4—just published by L. C. Bowles, 147 Washington street.

CONTENTS.

Translation and Exposition—Matt. xv. 29—39.
Translation and Exposition—Matt. xvi. 1—12.
The dates of our Lord's Birth, and of the beginning of his Ministry.
The alleged Mistake of the Apostles.
Old Syriac Version of the New Testament.
The Book of Job.
Defects in the Moral Principles and Practice of the Pharisees. o 17

COLLEGE CATALOGUE 1835-6.

A Catalogue of the Officers and Students of Harvard University, for the Academical year 1835-6.

This day published by James Munroe & Co. Boston Bookstore 134 Washington st. Oct. 17

NEW ANUALS FOR 1836.

THE Token and Atlantic Souvenir, a Christmas and new year's present, edited by S. G. Goodrich, twelve embellishments.

The Gift: a Christmas and new year's present for 1836, edited by Miss Leslie, illustrated with nine engravings beautifully embossed.

The Pearl; or, Affection's Gift, a Christmas and new years present embellished with seven fine Mezzotinto engravings.

The Youth's Sketch Book for 1836, illustrated with eight beautiful engravings.

Published and for sale by James Munroe & Co. Boston Bookstore 134 Washington st. Oct. 17

GLEAMS OF TRUTH—NEW ED.

THIS day published by James Munroe & Co. Gleams of Truth by Joseph Tuckerman—second edition with additions, being No. 4 Scenes & Characters edited by Rev. H. Ware Jr. Boston Bookstore 134 Washington st. Oct. 17

TRACT OF THE A. U. A.

JUST published by L. C. BOWLES, 147 Washington street, "A Brief Statement and Explanation of the Unitarian Belief. By Orville Dewey"—being No. 96 of the Tracts of the A. U. A. o 17

S. G. SIMPKINS, Court street, corner of Brattle st. has just received, a good supply of Letter Paper; Cap, Pot and Billet Papers; Wafers; Sealing Wax; Ink Powder; Ink in boxes of 1 dozen each; Slates.

Also for sale, English Quills.

BIBLES—of quarto, octavo, 12mo and 18mo size; Polyglot Bibles and Testaments; Pocket Bibles, with tucks.

JUVENILE BOOKS.—A general assortment of Juvenile Books, suitable for Libraries, with a variety of colored Toys.

ACCOUNT BOOKS—Legers, Journals, Waste, Quarto account Books and Memo. Books—Blank Books ruled and manufactured to pattern.

SCHOOL BOOKS—A general assortment of School Books; Ciphering Books and Copy Books at the lowest prices, by the dozen or single.

FINE CUTLERY—Rogers & Sons' Silver Steel Razors, Penknives and Scissors.

FANCY ARTICLES—Ladies' and Gentlemen's Pocket Books, Wallets and Card Cases, Visiting Cards, gilt edge and polished surfaces; Osborn's Water Colors, Pink Saucers, Bristol Board, Drawing Paper, Carbonated Paper, Fancy Colored Paper and Gold Paper; English Tooth Brushes; Dressing Combs; Ever Pointed Pencil Cases, various patterns; Wedgewood and Glass Inkstands; Ladies' Albums, with tinted paper and plates; Perryan Pens, Lunar and Gold Pens; Tooth Powder; Windsor Soap; Kidder's superior Indelible Ink, *warranted*; Screen Handles, &c. o 10

STUART ON ROMANS.

A COMMENTARY on the Epistle to the Romans with a Translation and various Excursus by Moses Stuart, Professor of Sacred Literature in the Theological Seminary Andover. Second edition corrected and enlarged.

This day received by JAMES MUNROE & CO. 134 Washington st. o 10

SPARKS' AMERICAN BIOGRAPHY.

THIS day published and for sale vol. 4, of Sparks American Biography containing Lives of Anthony Wayne, and Sir Henry Vane.

JAMES MUNROE & Co.
o 10 134 Washington street

POETRY.

FOR THE REGISTER AND OBSERVER.

PARAPHRASE OF PSALM CXXXIV.

Ye subjects of the Almighty King,
Who do his bidding day by day,
Who in his temple praises sing,
Who in his courts delight to pray;

Bless ye his name in sweet accord,
Whose will outspread the arching heaven;
Bless ye his name,—the holy Lord,
From rise of morn to hush of even;

And He, the gracious, ever kind,
From his high throne will condescend;
And all his worshippers shall find
In him an ever-present friend! X.

Sunday, Aug. 23.

[From the New England Magazine.]

A REAL SCENE.

It was a lowly dwelling. Round the room
The half-raised curtain threw a twilight gloom;
Beside a scanty fire, upon her breast,
A mother rocked her infant to its rest.
Coarse was their humble fare and hard their lot—
Yet, mid their keenest wants, they murmured not.

In that small room, through each successive day,
In lingering pain a gray-haired woman lay;
Her body worn by toil, and ill at ease,
Stricken in years, and feeble with disease.

I stood beside her bed. Her quick-drawn breath
Brought to my saddened mind the thought of death
—(If by the name of death we call that strife
Which leads the spirit to eternal life).
I gazed upon her face. Her sunken cheek
The trial told, of which she did not speak.
Trusting, by kindness, to give faint relief,
I spake in love and sorrowed for her grief.

'Oh, sir,' she said, 'how can I speak the praise
Of Him, who so has blessed me all my days,
And, mid the sickness and the wants I 've known,
Has taught my heart his holy will to own?'

I stood amazed. What! could the human mind
Remain, amid such bitter pangs, resigned?
Still feel that every grief was sent in love,
And meekly drink the cup, and look above?
Could Christian faith have such stupendous power,
To soothe the soul in such a trying hour?—
I looked upon her pallid face again:
Her parted lips were quivering with pain—
Her cheek was ashy white—her spent frame shook;
Yet there was calmness in her tranquil look—
A leaning upon God—a faith sublime,
That he would aid her in his own good time.

R. C. W.

BIOGRAPHICAL.

[From the Funeral Sermon of Rev. Andrew Bigelow.]

REV PITT CLARKE.

The life of Mr Clarke had been his death's preparative; exhibiting in beauteous consistency the influence of sound religious principles, rooted in his heart, and thence operating silently but powerfully on his daily walk and deportment.—The seeds of piety were early implanted in his bosom, chiefly by the instrumentality of a tender and exemplary mother. Fostered by parental culture, nourished by prayer, watered and enriched by the dews of God's grace, they put forth and grew,—expanding, ripening, and flourishing as "branches of the true vine which liveth and abideth forever."

Possessing an understanding naturally vigorous and inquisitive, your pastor displayed in his youth a thirst for useful knowledge, which he sought to gratify by all the available means and facilities which lay within his reach. These, however, were by no means abundant. The advantage of a liberal education he specially coveted, not for the bare name of nominal credit; not for the paltry distinction of winning a diploma; but for the ampler means of intellectual improvement which he hoped thereby to enjoy;—above all, the better to qualify himself for the chosen aim of his hopes and aspirations, a due preparation for the work of the gospel ministry. Various impediments,—(partly of a domestic nature, and partly resulting from the troublous condition of the times during the War of Independence,)—conspired for a series of years to frustrate this early and ardent wish of his heart. The purpose, nevertheless, was only suspended, and never entirely lost sight of. On the termination of the revolutionary contest it was resumed with fresh spirit; and having saved by frugal industry a competency of means for immediate support, he at length quitted the toils of husbandry, and applied himself to the initiatory studies for a collegiate education. These he pursued in his native town of Medfield, chiefly under the superintendence of a lady of distinguished literary celebrity, the late learned, ingenious, and truly pious, Miss Hannah Adams. From her careful tuition he passed with credit into the walls of the University, being entered an undergraduate at Cambridge in July 1786, at the age of twenty-three.

Receiving the honors of the University in 1790, he was obliged by his straitened means to take charge of the town school in Cambridge, in which confining and arduous employment he continued for two years. His theological studies, for which, as remarked, he had long cherished a strong and decided predilection, were commenced and diligently prosecuted in his intervals of leisure during the same period. In April, 1792, he was examined by the Cambridge Association of Ministers, and duly licensed to preach. After officiating occasionally in the neighboring towns, in August of that year he relinquished the charge of instruction, and accepted an application to supply the then vacant pulpit in this parish. It is worthy of note, that this was the first place of his preaching upon probation; and no less remarkable, inasmuch as divers candidates had previously occupied the desk with less encouraging results, that such in the outset was the acceptance of his labors, that having preached for only four sabbaths, an invitation was given him from the church to become its permanent pastor. The call was unexpected; and however flattering to his feelings, he was at first ready to negative it. Some dissentients, indeed, there were in the parish; although a decided majority in that body generously appreciated his services, and were anxious to ensure and retain them.

In view of all circumstances, it was mutually agreed that he should abide in the provisionary charge of the pulpit through the winter ensuing. This proved a wise arrangement by means of the closer intercourse which opened between him and his future parishioners, whereby he so won upon the general favor, that the opposition antecedently manifested, in a great measure subsided. Accordingly, in the following spring an invitation was renewed to him, nearly unanimous from both church and congregation, to settle among them in the office of the Christian ministry. The subject of his first discourse, after his ordination,—suggested by that passage in 1 Kings, iii. 7, 'I know not how to go out or come in before this people,"—was strikingly significant of his conscientious sense of duty, and the humble and devout frame of mind with which he entered on the field of his pastoral ministrations, and thenceforth continued to ply the labors of his calling.

Few were the incidents which chequered, and fewer which marred, his long and faithful ministry. It seems in the main,—(with *one* prominent exception already alluded to, and which, alas, preyed far more deeply on his sensibilities than the eye of a casual observer might detect,)—in the main, I repeat, his ministry seems to have been singularly happy and serene, and fraught with manifold sources of satisfaction to his virtuous bosom.

In his domestic connexions,—and how many the sad yearning hearts must the bare allusion set bleeding afresh!—in these, too, our departed friend experienced a large measure of satisfaction. The kindly affections of his nature glowed with generous warmth; and they found in the bosom of home and the glad circle of kindred and intimates, congenial hearts and responsive attachments. But his private walk was by no means entirely exempt from sorrows. He trod at times, as his Master trod, by steps of pain through rough and thorny passes. He was called to deplore the loss of some of the dearest objects of his affections. But whilst mourning their exit with a gushing heart, he comforted himself with the reflection that, "whom the Father loveth, He chasteneth." His soul was re-assured; and his faith and patience, when sorest tried and in the darkest hours, shone forth with new and redoubled lustre.

He was extensively known beyond the immediate sphere of his parochial labors; and wherever known was valued, and loved, and honored. His occasional ministrations in the pulpits of his brethren, were sure to be hailed with cordial satisfaction. The word of truth he well knew both rightly to divide and ably to expound; and as a wise and faithful steward, gave to every one the portion of meat in due season. The holy manna dispensed from his lips was divinely nourishing to the souls of his hearers; yielding a refreshing foretaste of the milk and honey of that land were remaineth a rest for the people of God.

Nor were his solicitudes confined to interests exclusively professional. His benevolent heart led him to rejoice in, and actively aid, to the extent of his power, the mighty movement of the age in enterprises for the social and intellectual, as well as the moral and religious well-being of man. Breathing a spirit of charity and love unfeigned, he could not overlook the good of his fellow creatures, in his zeal to promote the glory of God. Piety he respected wherever found, or however wrought out among the multiform diversities of Christianity. The good of every name and class he loved.

"Bound to no sect, to no one party tied,
To sons of God in every clime allied,"

he embraced, with the arms of his charity, all the brethren of the great Christian family, and recognised in every servant of God and worker of righteousness, an heir of heaven, a friend and kinsman in the Lord.

He was tenderly interested in the welfare of the young. The cause of education could not fail to be an object dear to his heart. At the time of his demise, he was enrolled with various associations, literary and philanthropic as well as religious; in several of which he was a prominent officer, and in all of them a diligent and valuable coadjutor. As Vice President of the County Bible Society, he lent it an efficient and cordial support. Filling the same relation to the Board of Trustees of Bristol Academy, at whose deliberations he often assisted, he contributed essentially to the prosperity of the institution, and anxiously watched the progress and improvement of the minds and morals of its pupils. In Ecclesiastical Councils, at which he frequently presided, his opinions were regarded with uncommon deference as the counsels of a sound, sage, candid and discriminating mind.

But, alas, his presence is forever withdrawn from scenes of terrestrial activity and usefulness. Though the eye that saw him, blessed him; though the ear that heard him, bore witness to him, he shall return no more to the busy haunts of life;—no more to reciprocate the kindly salutations of friendship,—no more to share in the social sweets and glad charities of home and its endearments,—no more to minister at the holy altar,—no more to propound the messages of truth and salvation,—no more to break the bread, and open the fount of the water of life.

MISCELLANEOUS.

[From the Nashville Banner.]

UNIVERSITY OF NASHVILLE.

About eleven years ago, a number of persons residing in Nashville and its vicinity, determined to reorganise this Institution. They raised a considerable sum of money by voluntary contribution—added to the buildings—procured from London a complete chemical and philosophical apparatus—made large and valuable additions to the library, and employed one of the most learned and accomplished men in America to preside over the establishment. Professors of high attainments in the departments of natural history, mineralogy, chemistry and the mathematics, as well as competent subordinate instructors are now attached to the University, and are engaged in the diligent and successful discharge of their duties. Within the last ten years a large body of young men have received instruction at this Institution—many of whom are already earning high distinction in our Legislative Halls—at the Bar, and as professors of the healing art. At this moment there are one hundred youths in attendance upon the exercises of the University—some of whom no doubt are destined to become the statesmen, the orators, the religious instructors, the eminent civilians, mathematicians and engineers of the next generation.

The position of Nashville possesses peculiar advantages as a site for a University. The States of Alabama, Mississippi, Louisiana, and the Territory of Arkansas, adapted as they are to the profitable culture of cotton, will be filled up with wealthy planters, who will wish to educate their sons.

Under a democratical form of government, like ours, knowledge is power. On all great occasions—in all perilous crises, genius illuminated by study, will assume its rightful preeminence, and find a reward for its patriotic efforts in the confidence and gratitude of the "million." The wealthy men of the farther south-west will send their sons here, because it is not so far north that they will be *unsouthernized*, and yet *is* so far north, that students coming here, will find their health improved in our fine climate.

It is no delusion of the imagination to suppose that the city of Nashville will become, in a few years—if we are true to our real glory and our best interest—the Athens of the west. The present generation may live to see every steamboat bringing students from the great southwest, to our academic halls, accompanied by their parents who will purchase villas in our neighborhood, and who will add to the pleasures and refinements of our society, as well as to the wealth of our population.

If the claims of our University upon our patronage, rested on the single consideration of pecuniary profit, I do not doubt that the owners of real estate—the merchants and mechanics of our city ought to give any amount that the establishment may need.—A shoemaker residing in a small town of New England, when it was proposed to erect a College, subscribed three hundred dollars. Some of his friends thought him almost crazy, as he was poor. But he observed, "I wish to extend my business—to have a parcel of apprentices—I am a young man—if I live as long as I may expect to live, my three hundred dollars will be returned to me an hundred fold." This man was a philosopher. In 1824, it was greatly questioned whether a literary institution conducted on an extended scale, could be maintained in the west. The experiment has been fairly and fully made, and has been crowned with signal success.—Our University has made its way in the face of great impediments and many discouragements. It is now established on a permanent basis, and from this moment, its march must be *onwards*. Public opinion is fixed in its favor—its destiny has become a subject of deep and anxious concern to the sons of genius and the lovers of literature and science. But much is yet to be achieved before we shall be able to perfect the work which has been "so gloriously begun." The situation of the building which has been erected, is ineligible—are unsightly and offensive to correct taste, and are not sufficiently spacious. The Professors are without private dwellings for their families—the number of the faculty is not sufficiently large—the scale on which the establishment is conducted, is too contracted to meet the aspiring wishes of this age of enterprise and improvement.

Judging of the future from the past, we have no good ground to hope that our Legislature will do much for us—therefore we must rely mainly upon ourselves for success in the best and holiest of causes—the cause of religion, morality, literature and science.—A TRUSTEE.

From the Miner's Journal.

ORIGINAL LETTER OF BENJAMIN FRANKLIN.

The following letter, recently discovered among the papers of the late Judge Shippen, has never before, we believe, appeared in print, and will be found highly interesting as well as useful to all those who may think proper to favor it with a perusal. That portion of it which conveys the writer's sentiments respecting the necessity of good works on the part of the worshippers of the Deity, is worthy of being written in letters of gold. We believe that no one at all acquainted with the manner and style of Franklin will for a moment question the authenticity of the letter. Without further preface, therefore, we present it to our readers, just as it has been communicated to us.

Copy of a letter said to have been written by Benjamin Franklin to a clergyman, who came for his health, and had lived or boarded with him, B. F., in his family.—Going away he wrote back acknowledging kindness, and to whose letter this is thought to be an answer.

PHILADELPHIA, June 6, 17—.

Sir:—I have received your kind letter of the 2d inst. and am glad to hear that you increase in health. I hope you will continue mending till you recover strength and firmness. Let me know whether you still use the cold bath, and what effect it has. As to the kindness you mention, I wish it could have been of more service to you; but if it had, the only thanks I should desire, is, that you would always be equally ready to serve any other person that may need your assistance, and so let good offices go round, for mankind are all of a family; for my own part, when I am employed in serving others, I do not look upon myself as conferring favors, but as paying debts. In my travels, and since my settlement, I have received much kindness from men, to whom I shall never have an opportunity of making the least direct return, and numberless mercies from God, who is infinitely above being benefited by our services. These kindnesses from men I can only therefore return on their fellow men; and can show my gratitude for those mercies from God by a readiness to help his other children, and my brethren: for I do not think that thanks and compliments, though repeated weekly, can discharge our obligations to each other, much less to our Creator.

You will see in this my notion of good works, that I am far from expecting to merit heaven by them. By heaven we understand a state of happiness, infinite in degree, and eternal in duration. I can do nothing to deserve such a reward. He that for giving a draught of water to a thirsty person should expect to be paid with a good plantation, would be moderate in his demand compared to those who think they deserve heaven for the little good they can do on earth. Even the mixed imperfect pleasures we enjoy in this world, are rather from God's goodness than our own merit—how much more such happiness. For my own part, I have not the vanity to think I deserve it, the folly to expect it, nor the ambition to desire it; but content myself in submitting to the will and disposal of the God who made, and has hitherto blessed me, and in whose fatherly goodness I may well confide, that he will never make me miserable, and that the afflictions I may at any time suffer shall tend to my benefit.—The faith you mentioned has doubtless its use in this world; I do not desire to see it diminished, nor would I desire to lessen it in any man, but I wish it was more productive of good works than I have generally seen it—I mean real good works, works of charity, kindness, mercy, and public spirit; not holyday keeping, sermon reading or hearing, performing church ceremonies, or making long prayers filled with flatteries and compliments, despised even by wise men, and much less capable of pleasing the Deity. The worship of God is a duty; the hearing and reading of sermons may be useful; but if men rest in hearing and praying, (as too many do,) it is as if a tree should value itself on being watered, and putting forth leaves, though it never produced any fruit.

Your Good Master thought much less of these outward appearances and professions than many of his modern disciples. He preferred the doers of the word to the mere hearers: the son that seemingly refused to obey his father, and yet performed all his commands, to him that professed his readiness but neglected the work: the heretical but charitable Samaritan, to the uncharitable but orthodox Priest and sanctified Levite; and those who gave food to the hungry, drink to the thirsty, raiment to the naked, entertainment to the stranger, and relief to the sick, &c., though they never heard of his name, he declares shall in the last day be accepted; when those who cry Lord! Lord! who value themselves on their faith, as if it was sufficient to perform miracles, but have neglected good works, shall be rejected. He professed that he came not to call the righteous, but sinners to repentance, which implied his modest opinion that there were some in his time so good, that they need not to hear even him for improvement. But now-a-days we have scarce a little parson that does not think it the duty of every man within his reach to sit under his petty administration, and that whoever omits it offends his God. I wish to such more humility, and to you health and happiness. Being your friend and servant: B. FRANKLIN.

MISSIONARIES.—A letter from an intelligent young gentleman from Scotland, now on the Columbia, in the service of the Hudson Bay Company, under date of Nov. 8, 1834, announces the interesting fact, 'that two missionaries had lately arrived there from the States, for the purpose of civilizing and converting the Indians, and had commenced farming on the Walumet.' *Two* missionaries between the Rocky Mountains and the Pacific! Pioneers of civilzation and Christianity! And may they not well look to their country for help? From the same letter, I will give you an extract with which I will close. "Mr Macloughlin [Maclokin] the gentleman at the head of the Company's affairs in this part of the world, is laudably endeavoring to reduce as much as possible the expenditure of ardent spirits among the natives. This would readily be effected, were it not for the opposition in trade so frequent here. It was proposed to the last American here, to abstain on both sides from dealing out this deleterious drug to the natives; but to this he did not consent, on the alleged ground of the chief part of his outfit consisting of spirits."—*Recorder.*

COLONIZATION.—The Rev. Mr Gurley, Secretary of the American Colonization Society, has been delivering addresses in various places in this State. We were prevented by illness from going to hear him the evening he delivered his address in this town.—Accompanying him is the Rev. Mr. Wilson, a colored clergyman from Liberia. We have never seen good cause to change the favorable opinion we received ten or twelve years ago, of the plan of colonization. It has liberated some hundreds, and planted a flourishing Christian colony in Africa. What has the demand for "immediate abolition" accomplished? What is it likely to accomplish, judging from present appearances? The citizens of Bangor, after hearing Mr Gurley, subscribed upwards of $500.—*Kennebeck Journal.*

THE LABORERS IN IRELAND.

Let me now in a few words sketch a year of the life of an Irish laborer. I allude particularly to those of the province of Connaught; but the same description may be true generally, of the entire country. In the beginning of spring he takes from a neighboring farmer, a portion of cornground according to his means, from half a rood to half an acre; in it he usually sets potatoes, (though some, at times, in a small portion of it, sow oats.) When this is done the cabin is shut up and the family separate. The husband goes to a distant part of the country, or to England, to obtain employment; the wife and children go to a distant parish to beg, from shame of being beggars where they are known, and are supported during the summer by the charity of the farmers and cottiers, and at times obtain money, which helps to make up the rent of the cabin and corn acre. At the close of the harvest all return to their home; if the husband has been successful in his efforts to obtain employment the rent of the potatoe ground is paid. The potatoe ground is dug out, and upon them and a little buttermilk, when it can be procured, the family lives in perfect idleness during the winter. Yes, I repeat it, the Irish peasant lives in perfect idleness during the winter, solely I assert, because there is no way in which his time and labor can be turned to advantage. It will be worth the consideration of the legislature how well those long and restless nights, restless because following days of inaction, are fitted for the purpose of the incendiary and the villain, and what effect this periodical idleness must have upon the character of a people whose situation is frequently so very wretched; and always so precarious.—*O'Flynn's present state of the Irish poor.*

A HINT FROM THE PULPIT.—A Dissenting preacher in Norfolk lately gave notice, that if tradesmen had any difficulty in getting their debts paid by his congregation, and would deliver the bills to him, he would present them to the persons, before the congregation, and know the reason they were not discharged, as he knew there were a great many pretenders to sanctity who were notoriously dishonest.—*Bury Post.*

DR PARKER'S MEMOIR.

JUST received and for sale by JAMES MUNROE & Co. 134 Washington st., A Memoir of the Rev Nathan Parker, D. D. Minister of the South Church in Portsmouth, N. H.—By Henry Ware, Jr., D. D. Also, a few copies of Parker's Sermons. sept 26

A PREMIUM.

RUSSELL, ODIORNE & CO. of Boston, will pay a premium of FIFTY DOLLARS for the most lucid and perspicous solution of the last question in Emerson's North American Arithmetic, Part Third. The solution must be performed on the plan of analysis exemplified in the key to the Arithmetic. The solutions offered may be forwarded to P. Mackintosh. Esq, Cambridge, Mass. (post paid,) as early as the 15th of December next. The whole will then be examined, and the decision will be made by a committee consisting of five gentlemen; three of whom will be drawn from a box containing the names of the Board of Directors of the American Institute of instruction, and the other two elected by the three drawn. aug 8

CLASS POEM.

CLASS POEM, delivered in the University Chapel July 14, at The Valedictory Exercises of the Class of 1835, by Benjamin Davis Winslow, a few copies for sale by *JAMES MUNROE & Co.* 140 Washington st. oct 31

SCHOOL LIBRARY.

To Instructors of the Primary and High Schools.

THE Author of American Popular Lessons offers to instructors a series of *reading* books, designed for the use of schools. These books are intended not merely to teach *reading* for reading's sake, but to suggest an *intelligent* method of instruction in preference to one merely mechanical. They attempt to communicate something of the knowledge of nature, to instill the principles of a right conduct from the earliest age, to furnish elements of true history, and to form a just literary taste. The books are,

1. Primary Lessons, or First Book; designed to teach the first elements of reading and orthography in a natural and rational method.
2. Introduction to Popular Lessons.
3. American Popular Lessons.
4. Sequel to Popular Lessons.
5. Primary Dictionary.
6. Tales from American History.
7. Poetry for Schools.
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9. English History.

The Introduction to Popular Lessons, is especially intended for the younger classes of learners. Its lessons are exceedingly plain, and systematically designed to please and inform children. It is illustrated by numerous cuts. This book is approved by the Public School Society of New York, and is used in their Schools.

American Popular Lessons is consecutive with the Introduction, and carries forward the learner to a further knowledge of the elements of morality, the manners of men, and the habits of animals. American Popular Lessons has been extensively used for many years, in town and country.

Primary Dictionary, contains four thousand words in common use. It is intended to teach to *think* as well as to spell, and has been proved to be as useful as any in the collection.

Sequal to Popular Lessons, is a first book of history. It regards history as a great lesson of morality, and constantly suggests the distinction between right and wrong.

Tales from American History, form Nos. 9, 10. 11, of Harpers Boy's and Girl's Library: the several volumes form an entire series, and may be used separately and singly, or in succession. No. 9 embraces the important history of Maritime Discovery, and the Life of Columbus. This work is strongly recommended by the best judges of elementary books.

Poetry for Schools, is a series of Lessons on Poetry and Prose, fit for reading and declamation, and also comprising a brief system of rhetoric, and examples of English literature, from the age of Elizabeth to the American Poets.

Grecian History, is the history of Greece, from a remote antiquity to the present time, and includes notices of the arts, laws and institutions of the Greeks, together with the Geography of Greece; it is illustrated by Maps and Engravings.

English History, resembles the Grecian in its arrangement and execution, and attempts, in perspicuous details, to show the benefits of civilization and public virtue.

These Books invite the examination of teachers. They have been approved by the best scholars in the country. Without increasing its labor or expense they greatly extend the common plan of education. They are printed in the most convenient forms, and are cheap, and of a durable fabric. The writer has in view other works of the same character, which will carry on the object of the books above mentioned.

James Munroe and Co. 134 Washington Street, are agents for the sale of these books. s 26

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CARTER, HENDEE & Co., School Book Publishers, 131 Washington street, Boston, offer to Teachers and School Committees, the following highly popular works, in addition to their extensive list for common schools.

1. Pierpont's National Reader, used in the Boston public schools.
2. Pierpont's American First Class Book, do.
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12. Hildreth's Sequel to do.
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DAYTON & BAILEY, 147 Washington street, (over the Office of the Register and Observer,) wish to inform their friends, and the public, that they are ready to execute Book-Binding in its various branches.

Particular attention will be given to Re-binding Old Books, and to Binding Music Books, Periodicals and Newspapers. tf aug 8

DEWEY'S DISCOURSES 2D EDITION.

JUST Published and for sale by L. C. BOWLES, No 147 Washington street, Discourses on various subjects by Rev Orville Dewey, 2d edition. sept 5

PATRICK, LOWTH AND WHITBY.

FOR sale at 147 Washington street, a good copy of this valuable commentary, by Patrick, Lowth and Whitby, in six volumes folio, bound in calf. a 8

THE VOICE OF THE SPIRIT.

A Sermon preached in Norton, on Sunday Feb. 15th 1835, at the interment of Rev. Pitt Clarke, Pastor of the first Congregational Parish in that place, who died on the Friday preceding, in the seventy-third year of his age, and the forty-second of his ministry. By Andrew Bigelow, Pastor of the first Congregational Church in Taunton. To which is added an Appendix containing extracts from the diary of the deceased.

Just published and for sale by *L. C. BOWLES* 147 Washington st. sept 26

NEW ITALIAN WORK.

THE Little Treasure, or the Student of the Italian Language, or a collection of short and pleasant anecdotes, with the accents of Prosody placed on each word by L. Sforgosi, a Roman, and with Explanatory Notes in English, to assist in translation by Francois M. J. Surault, French Instructor in Harvard University. Just received by *JAMES MUNROE & Co.* Boston Bookstore. oct 3

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oct 3 134 Washington st.

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$30 per set—bound—13 vols.

THIS Day received a few copies Encyclopædia Americana a popular Dictionary of Arts, Sciences, Literature, History, Politics, and Biography, brought down to the present time; including a copious collection of Original Articles in American Biography on the Basis of the seventh edition of the German Conversations-Lexicon, edited by Francis Lieber, assisted by E. Wigglesworth and T. G. Bradford. For sale at the above low price by JAMES MUNROE & Co Boston Bookstore No. 134 Washington street. june 13

RECORD OF A SCHOOL.

JAMES MUNROE & Co. have just published the Record of a School, exemplifying the general principles of Spiritual Culture. Boston Bookstore, 134 Washington street. aug 1

FOLLEN'S GOSPEL OF ST. JOHN.

THIS day published, Luther's German Version of the Gospel of St John, with an Interlinear English Translation, for the use of Students By Charles Follen, Professor of the German Language and Literature in Harvard University.

Boston Bookstore, JAMES MUNROE & Co., 134 Washington street. jy 11

THE MUSICAL LIBRARY.

This day published. The Musical Library published monthly folio size, edited by Lowell Mason, and Geo. J. Webb. Subscriptions received by JAMES MUNROE & CO., Boston Bookstore, 134 Washington Street. Sept 18.

BRAZER'S ESSAY ON DIVINE INFLUENCE.

THIS day published by JAMES MUNROE & CO. Essay on the Doctrine of Divine Influence upon the human Soul.—first published in the Christian Examiner, by John Brazer.

Boston Bookstore 134 Washington St. Sept. 5

MISS SEDGWICK'S NEW NOVEL.

THE Linwoods, or Sixty Years Since in America, by the author of Hope Leslie, Redwood, &c. in two vols. This day received by JAMES MUNROE & Co. 134 Washington st. o 3

HOURS OF DEVOTION,

TRANSLATED by Morris Mattson second American from the thirteenth German edition. For sale by *JAMES MUNROE & Co.* 134 Washington st. sept 26

DISCOURSES ON SLAVERY.

TWO Discourses on the subject of Slavery, by Simeon Doggett, Minister of the Second Congregational Society in Raynham, Mass'—Just published and for sale by James Munroe & Co 134, B. H. Greene 124, Joseph Dowe 130,—and Russell, Odiorne & Co 121 Washington st.—also by Leonard C. Bowles 147 Washington st.

The above Discourses are also to be obtained at Dunbars Bookstore in Taunton, Mass. o 3

WORDSWORTH'S NEW POEM.

JAMES MUNROE & Co. will publish next Wednesday Wordsworth's Yarrow Revisited in one vol.—Also a few copies on larger paper to match the American Edition in four volumes printed several years since, for sale at 134 Washington street. oct 3

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VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

Camden's Brittania 2 vols folio, published in London in 1733, in English.

Wood's Athenae Oxoniensis, 2 vols folio, London 1721.

Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.

Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529.

SCHOOL BOOKS.

JAMES MUNROE & CO. are publishers of The American Primary Spelling Book,—by S. T. Worcester—third edition.

Sequel to the Primary Spelling Book, by S. T. Worcester 2d edition, published at half the price of the first edition.

RECOMMENDATIONS.

This book differs from the common Spelling-book, in which there is a jumble of words of all kinds collected together without any sort of classification, except what regards the number of syllables in their successive columns. The words are here classed according to grammatical principles, with syllabic divisions, and a notation of vowels and accents, sufficient for a correct pronunciation. Foreign words which we have adopted, and technical words, are not intermixed with those in common use, but follow them, in the latter part of the book. All the words are accompanied by simple definitions. Mr Worcester's plan, thus differing from those books intended for a similar purpose, which we have met with, makes the 'Sequel' a useful addition to the list of school-books.—*American Monthly Review, Cambridge.*

I consider the 'Sequel to the Spelling-book' extremely well calculated to occupy in our schools the place assigned it, and that it will be considered a valuable addition to the list of school-books cannot be doubted. The classification of judicious selection of technical and scientific terms, together with words and phrases from foreign languages almost naturalized cannot but facilitate the improvement of the young mind, and afford also valuable aid to teachers.

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